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United States District Court

A

S E R M O N

ON THE

ROMAN CATHOLIC AND PROTESTANT

CONTROVERSY,

WITH STRICTURES ON THE CONSTITUTION OF THE
PROTESTANT ASSOCIATION OF PITTSBURGH
AND ALLEGHENY, AUXILIARY TO THE
AMER. PROTESTANT ASSOCIATION.

BY THE REV. HUGH KIRKLAND, A. M.

PITTSBURGH:

PRINTED BY E. ROBINSON, NO. 197, LIBERTY STREET.

1845.



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CONSTITUTION OF THE PROTESTANT ASSOCIATION OF PITTSBURGH AND ALLEGHENY.

WHEREAS the system of Popery is soul-destroying, both in its doctrines and practices, and also subversive of the rights of men, and so ruinous to the welfare of nations; and

Whereas great efforts are now being made, and with alarming success, to propagate that system in the United States; and

Whereas we believe it to be our duty, as the disciples of our Lord Jesus Christ, who is God over all and blessed for ever, in reliance on the omnipotent agency of his Holy Spirit, to unite for the purpose of defending the great interests of the Christian Religion as transmitted to us by our Protestant forefathers; we therefore adopt the following

CONSTITUTION.

ART. 1. The Pittsburgh and Allegheny Protestant Association, auxiliary to the American Protestant Association—shall be the name of this Society.

ART. 2. The objects shall be, 1st. To give aid and encouragement to all the disciples of Christ, in the diffusion of knowledge on the Popish controversy. 2d. To make efforts for the more extensive circulation and study of the Holy Scriptures: (1) Among the destitute of all classes, especially among Papists. (2) The introduction of the Bible into all schools as a class-book. (3) To distribute books, pamphlets, and journals, in the English, German, and French languages, to inform the public on the heresy, idolatry, and corruption of Popery. (4) To enlighten the community in relation to the dangers which threaten our country from the insidious designs and doings of Romanism.

ART. 3. The Association shall be composed of such persons as are reputable for their evangelical profession of the faith, and for their Christian morality; who adopt the principles of this Constitution, and who contribute to its funds.

ART. 4. Quarterly Meetings shall be held for the purpose of public discussion on the evils of Popery and the means of reclaiming those who are deluded by the deceivableness of its unrighteousness.

ART. 5. The Officers of the Association shall be a President, three Vice Presidents, a Treasurer, a Recording Secretary, a Corresponding Secretary and two Lay Directors from each denomination connected with this Society; together with all Ministers of the Gospel belonging to it. These officers shall form a Board for the transaction of business, and seven of them at any meeting duly convened shall form a quorum. The Board shall hold stated meetings quarterly.

ART. 6. The Board of Managers at the first meeting after their election, shall choose an Executive Committee of three members; who together with the Secretary and Treasurer, shall meet as often as they find it expedient, for the transaction of such business as may be committed to them by the Board, to which they shall render an account at its Quarterly Meetings.

ART. 8. The duties of the Board shall be to collect information in

relation to the progress, plans, and evils of Popery; and otherwise, by all the most proper means, to carry out the benevolent objects of this Association; and to report to it their proceedings annually on its Anniversary; which shall be on the evening of the Fourth of July.

ART. 9. The Board shall have power to enact such By-Laws as are not inconsistent with this Constitution, and to fill all vacancies that may occur between the Annual Meetings of the Society.

ART. 10. This Constitution shall be altered at the Annual Meetings *only* of this Society, and by a majority of two-thirds of the members present; and no alteration shall be made that is contrary to the Word of God, or subversive of the principles set forth in the third Article.

SERMON.

"For the LORD spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying,

"Say ye not, A confederacy, to all *them* to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid.

"Sanctify the LORD of hosts himself; and *let him be* your fear, and *let him be* your dread.

"And he shall be for a sanctuary: but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.

"And many among them shall stumble, and fall, and be broken, and be snared, and be taken."—*Isaiah, Chapter 8, Verses 11, 12, 13, 14, 15.*

My christian friends, all of you disciples; I trust you are all such, no matter what branch of the christian family you professionally belong to—disciples of the great teacher, Christ Jesus, and recognizing your obligation to act up to the spirit of his command, "Search the Scriptures, for in them ye think ye have eternal life, and these are they which testify of me." On a careful, candid and devout consideration of the seventh chapter of Isaiah, as also the ten verses of the eighth chapter, preceding my text; all of which, taken in connection with my particular theme, will justify in presenting to your notice the following observations.

1st. *Similarity as to many of the facts and leading circumstances, in each case; of those concerned in Isaiah's time, and of those in modern times.*

It is not necessary that you should exercise the powers of imagination, to understand and apply the principle of this observation to the matter in hand, if you have only a reasonable degree of knowledge, Scriptural in its nature, as to the Church of God, in perils oft, from both foreign and domestic foes, oft times confederated for the most wicked purposes, and how remarkably God has heretofore preserved and delivered her, giving confirmatory evidence of what he will do, in virtue of his promises on her behalf. You have the key of knowledge, which will unlock the casket, and the glorious things that are said of Zion—her king, his cause, his people, in their present circumstances,

and as to what is presently their duty, and what are their future prospects—are all spread out before you.

2d. *Parallelism of the parties, as to position, principles, and plans of operation at issue.*

Nor is it at all necessary, that you shall exercise in a very high degree, the powers of imagination, to understand and apply the principle of this observation to the matter in hand.

Though here it may be necessary to enquire, What is it, to say a confederacy? It is for persons to associate themselves together to effect some purpose or end, more or less improper, according to its nature, and accompanying circumstances. It may be a confederacy composed of individuals, as in the case of the forty men, who bonded under oath, to kill Paul before they would eat or drink; or of societies, including different bodies within the bonds of Confederation. We grant it may be lawful, or unlawful, religious, or civil, or mixed in its nature.

3d. *God is concerned in this case, and has made all necessary provision for the comfort, security, success and final happiness of His Church.*

He is in the midst of her, and has set Christ to rule in the midst of his enemies, till all be finally subdued. He stands at the helm—he manages all affairs, ecclesiastical, or political, or mixed in their nature. He has done so, he will do so in our own land; "His Kingdom ruleth over all." Hear the words of the gubernatorial steersman, guiding the stately and noble ship Providence, amidst all storms that blow, amidst all tumults of the people, from whatever quarter; and in which is embarked our all, individually, nationally, religiously, and politically, for time—yea, for all eternity. O, what manner of persons then, ought we to be, in holy conversation, religiously and civilly.

4th. *On verse 11. Observe in the general, consider in a candid, careful, believing and devout manner, the instruction given and enforced.*

1st. Negatively, as in verse 12. "Say ye not a confederacy," &c.

The question arises, What is the Protestant Association of America? of which we have an auxiliary in our two cities, as I find it in their constitutional document, the subject of my forthcoming strictures. Is it saying a confederacy, which in sense of my text is prohibited? I take it to be so, and shall soon submit my reasons for entertaining such an opinion.

2d. Positively, as in verse 12.

5th. *Verse 14 contains God's gracious promise.*

What he will be to the good, who choose and walk in his ways—to the wicked and mistaken, who take their own course, having rejected his counsel against themselves; though in some things they may have been partially right, as Jehu, Uzzah and Uzziah.

6th. *The awful consequences, as to all who do not keep the charge of the Lord, at all times, and particularly in perilous times. Verse 15.*

These few observations, leading to the matter in hand, we have presented; omitting many more which might have been made, had we not been studious of brevity, and well aware of the vast abuse of this holy office of preaching; and from all that appears, instead of making men love God more, and also their fellow men, it has tended, and is tending to harden the men of this generation, and in our own country; so that God is beginning to preach to us by terrible works in righteousness.

On some future occasion I may discuss the various points of doctrine and holy practice, contained in my text, more particularly; and now commend you to God, and the word of his grace.

STRICTURES

ON THE CONSTITUTION OF THE PROTESTANT ASSOCIATION OF ALLEGHENY, DIRECTED TO THE MEMBERS OF SAID ASSOCIATION, AND CHRISTIANS GENERALLY, BY HUGH KIRKLAND, A. M.

DEAR CHRISTIAN BRETHREN: I feel bound in conscience as a christian man and minister of the Lord Jesus Christ, concerned to promote the cause of the chief Shepherd and Bishop of souls, and as an American citizen, to endeavor to secure and perpetuate our religious liberty, to address you in such manner, that I may also show my opinion; for if my heart deceive me not, I have not so learned Christ, nor so learned logic, as you appear to have done. If the proposed strictures on your Constitution, and my objections to the nature and tendency of your association, shall be found to contain any thing true and useful to you, to American christians generally, and to my fellow-citizens, I shall rejoice. It matters not about the author who is small and despised, and is among those who have been tormented on earth, from the workings of the mystery of iniquity in the church and world, and by no means worthy to be considered as even approximating to many great and good men of past generations, of whom though the world was not worthy, they were considered and treated as small and despised by the men of their generation. I do not know that I shall feel bound, nor do I think it absolutely necessary, to consider the case with abstract logical precision; for if I mistake not, you my friends, have not set me the example, and I have always wished to follow the example of the good, and who better than you, the enemies of the system of Popery, when their example was good; but if the God of christians, and my conscience certified me it was the reverse of good, dissent and resistance as circumstances required, I have considered and used as my privilege and duty.

It is presumed that every wise man can render a reason for his conduct. You being a body of wise religious christian fathers, with whom wisdom will probably die, if not in your own opinion, in the opinion of many of your followers; I should like very much to know the full amount and the precise nature of your reasons for the domestic institution of the American Protestant Association, of which you are a branch. If it be a fact, as some tell me, I would be very thankful for information about the theological gauge, whereby the exact quantum of doctrinal and practical liquid of an Anti-Popish nature is ascertained, in all Anti-Popish vessels, whether in the ministry, or among the Laics: or I would like to know, if it be a graduated sliding scale, whereby the length, breadth, depth, and height of every man's doctrinal and practical piety is judged of by his knowledge of the Popish controversy, and his active services in hostility to the system of Popery. It is a matter of spiritual interest, and edification to me, to know somewhat about these things of which I have only of late got information, and am not fully certified as to facts or circumstances; but from the sound about such things through the land, I am convinced of their probability and possibility, being ready to hear, slow to decide and speak, I remain uncertain till I have the necessary data to

enable me to decide correctly. There is besides, a use I propose making of one or both of these implements, in case the facts in the premises be true, to be plain, I wish myself, to make use of them as to two domestic institutions which I know to be Popish to the very core, and should like to demonstrate the facts of the case to others, as God gives me ability, and opportunity.

The Protestant Association, a domestic institution, like to its twin brother of the South, viz. Slavery, precedent indeed as to birth, not so very far however, but you have been able to catch the heel of the rough hairy and unsightly Esau, like Jacob determined to supplant. You may be of greater beauty of exterior, have more cunning and policy in the great science of theological and political management; the ferocity and cruelty of each of your hearts is about the same, though domesticated in our free American family. You are, each of you, young hydras, hateful to the Moral Governor of the Universe. You are both Popish, or branches of the mystery of iniquity working in our land, and very hateful to the eye of God; for it is said in Revelations as to Slavery, 18 and 13, that it is one of those things about which the mystery of iniquity, or Popery as your so fond of the term, is versant. The city of Babylon, or mother of harlots, is represented as having slaves and dealing in them, and souls of men. The American churches, and citizens generally, are concerned to examine into this part of the system of Popery, for it is really, to all intents and purposes, soul destructive, subversive of civil rights, and ruinous to the welfare of this nation, it undoubtedly will be, if it is not so already, by laying the ground-work for the commencement of its ruin—its fall.

The Protestant Association, is not probably, intentionally so dangerous on the part of those who are concerned in it, as it may prove to be in its effects. We remember a case which will apply with great truth and force to the matter before us. The narrative containing all the material facts and position of parties, you will find in Isaiah 7th and 8th chapters. There some are represented of the Jews in a time of threatened calamity, as inclined to say a confederacy, because the Israelites and Syrians were confederated against them, and were disposed to despise the waters of Shiloah that murmured along gently. God's truths, ordinances, and means in the reception, enjoyment, and use of which, their comfort and safety principally lay; so it may be now, I doubt it is so. Men have withdrawn their regard from God as to his truths, ordinances, promises, &c, and because others as they allege inimical to them, are saying a confederacy; so they go on a similar plan. But I think God's command to the Jews in the case alluded to, not to say a confederacy, will apply to the Protestant Association. In the sequel, further reasons will be suggested, worthy at least of a hearing. May God enable to speak or write, as remembering, no weapon formed against Zion shall prosper, and if mistaken in matters of duty, he can and will direct, if we ask him.

Temperance Societies or Association, is also a domestic institution of our country, philosophical in its nature, and having its origin from the Popery of the Protestant and Roman Catholic churches, and their influence on mankind generally and particularly, arising from the necessity of the case. True religion failing to answer the ends as fully as it ought or might be made to do, if right managed by the ministry and christian people; and while Temperance Association exists and acts as a handmaid of true religion, its to be countenanced; but if it gets corrupted in principle, or practice, it also will be found to be of dangerous tendency.

The preamble to the articles of your Constitution, contains a statement of the reasons for your association and prospective labors. The following remarks on it generally, are submitted.

We suppose it contains the true, necessary, avowed and more important reasons in accordance with your principles, views, and action under this Constitution; but we humbly enquire, are there not occult reasons, equally, if not more powerful in their nature, not expressed? The facts and circumstances of this case, lead us to believe there are such. What say you to the Protestant Association of the British? Is there no desire to symbolize with them? To act as they have done, and are doing? And can we, wishing to be good American christian citizens, keeping a conscience void of offence toward God and man, act in the premises, on similar principles, and in like manner as they do? They may lawfully, as British subjects, get up and carry on an ecclesiastico politico Protestant Association, for there the Protestant ascendancy is an acknowledged constitutional principle lying at the base and running through the structure of their government, and influencing their national policy. But this principle of Protestant ascendancy, which is unquestionably a latent and most powerful reason for your labors, though not directly avowed, is not recognized nationally in America, nor is Roman Catholic ascendancy; but there is a recognition by implication in the Constitution of these United States, framed by our revolutionary sires, of happy and glorious memory, of an ascendancy of true, holy, Catholic and Apostolic christianity, irrespective of sectarian organization, be it Roman Catholic or Protestant.

What say ye to it as a stroke of policy? To bring the almost infinite variety of Protestant sects, particularly the better class, (reputable for their evangelical profession, and for their christian morality, who adopt the principles of this Constitution, and who contribute to its funds,) to see the necessity of some kind of unity in the faith, and concert in action, since they have been so clear-sighted for many years past, to see it to be their duty to divide and sub-divide, and still seem to be convinced that it is their duty to go on to perfection in the glorious way of strife and division, till they become as numerous as the tribes of Arabs in the deserts of Arabia, whom they seem to emulate as to the circumstances of their condition, and whose war-like propensities they exceed, ecclesiastically considered. But as I also am one among many other ecclesiastical physicians of the present day, may I prove to be one of God's physicians—one of some value. I tell you, the plaster will not cover the wound; even if it did, it would not heal it; it cannot cure the disease—Hosea, 5: 13, 14. O my christian friends I rejoice not at it; I feel sorry for it. Would to God it were otherwise. I desire to set Jerusalem above my chief joy.

The church need not fear external enemies, so much as domestic foes; evils and dangers threatening the church externally, she need not dread so much, as from her own internal evils and maladies. Her schismatical and sectarian principles, constitution and character, and her tendency which appears to be to schism, and schism only, until it will issue in her dissolution, if her Great Physician, the Pontifex maximus, the Chief Shepherd and Bishop of souls Christ Jesus, does not apply the remedy. O the remedy is not wanting on his part, but a heart to pray for it, to labor for it, to receive it, has been wanting on our part, on the part of his church. She is acting, and has acted the part of the poor silly dove without heart. But judgment has begun, or is beginning at the house of God, and he will do terrible things in right-

eousness. A great many of the sons of Levi, or who assume to be such, will be burnt up in the judicial and purifying process, soon to commence if not already commenced, and when many of the sons of Levi, will be prepared to offer an offering to the Lord in righteousness.

He has sent his word, and his church has been healed by it in former times, yet she will not receive it now, though her safety, comfort, and felicity is involved in it. O let all christian ministers who are humble and contrite in heart, both Roman Catholics and Protestants, of the christian family, who wish the prosperity of Zion, weep between the porch and the altar, and plead with God and give him no rest, till he make Jerusalem a praise in the earth. They are not concerned to glorify God with one mouth, and one way, and to mind the same things. Every one has his doctrine, his Psalm, his own ecclesiastical nostrum, like those Paul reprov'd for such schismatical and wicked practices of old. O may they hear what God the Lord speaks; he will speak peace, and prohibits a return to folly! May they hear the voice of the Chief Shepherd and follow him, and disregard others. May he enable them with unanimity to receive the one faith, recognize the one Lord, and one baptism! May they be tender of the unity, of the sanctity, of the catholicity and apostolicity of the church of Christ. Yea, of her infallibility, for she has an infallible head, Christ Jesus; an infallible spirit, infallible truths, graces and ordinances; probably some few infallible Bishops, for they are such so far as they follow Christ doctrinally and practically; but a great many more that are fallible, and who show themselves to be fallen; from the head, from his truths, from his spirit, from holy graces and virtues of christianity, and from the principles and feelings of humanity, justice and equity; and of course, cannot pretend to christianity, as Christ, his apostles, and primitive christian fathers; and as true christian bishops now may. Why not meet in a general national American council, if it were but to enquire at the mouth of the one Lord, what he would have them to do in this dark and cloudy day, and this time of strife and division? Why not meet and stand on the platform of true Catholic christianity, as to principle and practice, taking a retrospective view of the church, of the affairs and history of our common christian family; floating down the current of time, observing the objects on either hand, carefully examining the shelving rocks on which the church has already suffered, recognizing all the attainments of the church, and availing yourselves of them; as also exercising that charity which covereth a multitude of sins, is disposed to forget and overlook, when there is no evident determination to err or offend perseveringly, and removing the Popery of Protestantism, thus getting the beam out of your own eye, that you might see the mote of Popery in the Roman Catholic Church, and take God's way of getting it removed, and not ways of your own devising?

Why not recognize true holy Catholic christianity, in the celestial beauty and excellency of its unity, and attempt practically to carry it into operation, as the religion of our country; to be taught the young? To be cultivated and cherished by the old, irrespective of prejudice, party, and worldly interest? O for such a day, then our America, would be Beulah and Hephzibah, and her faith would be the same as the Roman Catholic christians, to whom Paul wrote his epistle, and whose faith has been celebrated throughout the world!

Was there not an intention to originate the principles of a particular policy, the tendency of which was to issue in the organization and action of a political party, and which has already led to strife, blood

and arson, and God only knows, what future evils are in store for this nation from the same cause. I would not say that you directly approve, or would acknowledge this as a reason; your principles and feelings of religion and humanity would make you revolt at the idea, nor did the prime movers, probably intend or anticipate such results from their principles and labors; but the beginning of strife, is as the lettings forth of water; it may be small and not very dangerous in nature, or in its beginnings; but may increase in volume, become a mighty, overwhelming, and ruinous torrent. In the fact of your organization and existence as a Protestant Association, you approve and endorse the principles and action of the prime movers in this ecclesiastico politico drama. You recognize the force of all these reasons express or implied; the facts of the case are pretty well known to some, they ought to be so to all. The scheme was got up in New York City, by a few Protestant divines, more zealous than intelligent or discreet—believed to be aliens at that—very fit persons to introduce that which was theologically, morally, and politically an exotic, to poison the very fountains of our peace and happiness as a nation, and to make us scatter arrows, firebrands, and death, through the land.

But to a consideration of the avowed reasons, "Whereas the system of Popery is soul-destroying," &c.

It is a principle, and I believe a correct one, with all good logicians, in their search after truth on any subject, that error lies in generals, truth in particulars.

Now we have before the mind a proposition consisting of two parts, in this reason. We concede generally, to a certain extent, the truth of the proposition, in both its members, but we may not agree so well in definition of terms. And in who are properly and exclusively the subjects of what is predicated as religiously and civilly, injurious and ruinous.

It is acknowledged to be contrary to all the rules of courtesy and good breeding—which certainly are not inconsistent with true catholic christianity, but part and parcel of it, gives it zest and polish—to bring a sweeping accusation, a condemning charge against the religious, moral, and political principles and conduct of people, occupying, and entitled to occupy, independent, just, sacred, and equal rights, as to religious and civil matters. Error lies here in using the term Popery, in its intended relations and connections in your document; and which error is not rectified in any after specifications of your Constitution.—It is evident the term Popery, as used in your constitutional document, has a relation to the Pope of Rome and his adherents and followers; Popery being a predicate, it must have a subject. The term in its connections with the doctrines and practices, or principle and action of the subject, viz: the Pope of Rome and his followers, constitutes the system of Popery, said to be so soul-ruining, subversive of, and injurious to the rights of men, and welfare of nations.

Now I deny that the term Popery is properly used by you, and that what is predicated of the system of Popery, though a subject, as itself is a predicate of a more general and primary subject, is not particularly true.

We are taught *in scholis*, that a good critic will not only point out the defects, errors, &c., in any subject of their criticism, but also the truths, beauties, excellencies, and whatever is good. I do not know why this rule, being good, necessary, and just on all occasions, should not have been acted on in reference to the matter in hand, as presented by you, in your Constitution. It appears only in one phasis,

and that a very bad one—soul-destructive, inimical to, and subversive of civil rights, and ruinous to the welfare of nations.

I can conceive of many reasons, why you should have pursued a very different course.

1st. Christ's example. He warned the people to beware of the leaven of the Scribes and Pharisees, requiring them to have a righteousness exceeding theirs, else they would not reach the desirable goal of the kingdom of heaven. Yet he admitted they sat in Moses' seat, and that they should hear them, and receive whatever they taught, that was correct, enjoining them to act differently from them.

2d. The pleasure of indulging good literary taste in this matter.

3rd. The great duty of living in peace with all men, and particularly christians and fellow citizens, though erring, and acting in some things sinfully.

You are Protestant christians—they are Roman Catholic christians. No doubt there are many real christians in each particular christian body, and many merely nominal bad christians in each. Roman Catholics following up their old principles and practices, be they good or bad. But I hope, for the honor of humanity, and credit of christianity, you would not condemn them *en masse*; for you cannot do so, in consistency with truth and justice. In not making any exceptions in their favor, and which the nature of the case required, you do not shew the necessary and honorable disposition to live in peace, and thus give offence—just ground of offence. O, remember that word, It must needs be that offences will come, but woe unto that man, or body of men by whom they come. I fear you are bringing yourselves, and your followers, into deep waters, where it is doubtful whether Christ will be present to keep you from sinking, as he did Peter.

And Protestant christians of all denominations, are following up their principles and practices, more on supposition I am afraid, that they are such as Christ Jesus requires them to receive and exercise, than from conviction by testimony of God's Spirit, that they are what Christ Jesus required. But however Roman Catholics and Protestants are acting in reference to principle and practice, they all belong to the same family of Christ; yea, whether they will or no, for you are all named, some of each body no doubt really, and many others only nominally, of the same head, of whom the whole family, in heaven and on earth is named, even Christ the Lord. O, how can either branch of the family think they are honoring the glorious head, the Prince of Peace, who left peace as a legacy to every true member of his mystical body, and who commands us to be at peace among ourselves, and to love as brethren. The very name you bear, of Protestant, implies previous relation, to intelligent active agents, having a cause in their hands in common with yourselves, and that a difference of principle, sentiment, and action has taken place. Your protest is directed against principles, sentiments and actions resulting therefrom, of which these persons who judge and act differently from you are the subject.

The term Protestant implies previous connection with them;—does it not imply more? Truth and justice to the parties requires a fair and thorough investigation and the exercise of sound principles of theological, moral, and practical metaphysics, to be applied in this case, specifying wherein there is concurrence, and disagreement as to principle and action.

If I be correct in my representation of the state of the case it follows: That the Church of Rome, whatever her errors and evil practices, is a branch of the Church of Christ; and suppose she was much worse

than she is, or than the magnified misrepresentations of her, as to doctrine and practice implies, the law of love binds the Protestant churches to acknowledge her as such; and if they have a spark of christian catholicity, to admit that any form of christianity in the world is better than none, and that if it is not as good as it ought to be, she is to strive in her sphere, and as she has ability and opportunity to improve its condition. And in striving she must be careful to do it lawfully; and if she finds it her duty to strive for the mastery, if the Church of Rome is incorrigible, she must be temperate in all things, in the use of terms, in examination of principles and practices, and in the conclusions she arrives at, from just and proper premises; and in her whole plan of management and action, pacific and conciliatory, imitating Christ, who did not strive, nor cry, nor was his voice heard in the street, in the way of strife.

Thus, when she opposes, she must do it in meekness and fear, not bringing railing accusations, even though her opponents should have acted, or were acting differently, remembering that the undue fears of christian men, as a spring of action, as well as the wrath and bitterness of man, will not work the righteousness of God. She must also guard against mixing sacred and civil things improperly, and must not presume to bring political fire, to mix it with sacred fire on God's altar, fearful of the most dreadful consequences, for God has not so commanded: remembering the case of Nadab and Abihu, Uzzah, and Uzziah and others, whose cases are left on record for our learning, on whom the ends of the world are come.

O brethren in Christ Jesus, has, what is partially and improperly called the Popish controversy, been so managed, I doubt not. I make free to call it the Roman Catholic and Protestant controversy, believing that a soft word turns away wrath, and if hard arguments follow, they will be more readily heard, and probably produce a better effect, if God adds his blessing.

This controversy should be managed without using the term Popery, unless, probably, on that part of the subject, viz. the personal visible headship in the church, admitted by Roman Catholics in their church, in the person of the Pontiff of Rome, and in the church of England, or any other of the churches who admit the principle of hierarchy, visibly, really, or even tolerate the principle, secret and invisible, though not the less dangerous in its nature and operations, from being secret and invisible, and only apparent in its effects; as it has been in all the sections of your Protestant churches of late. Witness your strifes, divisions, and sub-divisions, and the tendency to progress in this glorious work to perfection. Does not Paul tell us, such things are from our carnality?

In this controversy, in bold relief, the Church of Rome, in all the insignia and habiliments of Popery, as you would say, and do in fact, though not in the same words, presents herself to our view as the subject of what is predicated of her by Protestants; from this church some three hundred years since, the reformers came out, and as the principal fathers in Christ Jesus, and spiritual leaders in the Protestant cause, the Protestants have assumed their position. Their church with the robes of truth and holiness ensconcing her sacred person, presents herself to our view as the subject of what is predicated of her by Roman Catholics.

Each party considering their cause as personified through their doctrines and practices, is calling out, '*audi me, audi me*,' i. e. hear me, hear me, as an ancient heretic did, with violence to a primitive chris-

tian father, seizing on his garment, and who exclaimed in answer, '*nec ego tu, nec tu mihi, sed ambo audiamus Christum,*' i. e. I will neither hear you, nor you me, but let us both hear Christ.

They each profess, whether they practice it or not, is not the question; love to God, and love to man, to be a Catholic fundamental principle of their christianity. O for the celestial pacific influence of that principle in the heart of every christian man, in their churches, and in all christian churches throughout the world; for be it known, as an indisputable fact, that they are but particular parts of the christian family; the Greek church, and many other smaller bodies, are also of Christ's Universal Church, for he has a Catholic church, as to external form and existence, though only partial on earth, as he has also a real Catholic church, consisting of real members of Christ's mystical body, found in every one, or all of these bodies; nor is it necessary that they shall bear any particular name, as Roman Catholic, or Protestant, but that they really be christians, whose faith and practices evince their union with, and relation to Christ; and that they are of his body mystical; for though there be many members, there is but one body; and though there are many who would wish to be, and who have actually assumed to be Gods, and Lords, to us there is but one Lord, and one God and Father of us all. O that all who bear the christian name, would live as brethren, being divinely commanded so to do, that those who have not named the name of Christ, might have occasion to say, as was said of primitive christians, see how these christians love one another? O hear and obey the apostolic advice of John: "My little children, love one another!"---There is a scriptural story, no cunningly devised fable, that without any material alteration, will apply to this case. Gospel by Luke, chapter 15: 11--32.

4. Protestants; their position assumes and leads them to act on the very principles, and follow the very practices which they profess to oppose; you are schismatical and sectarian, and so far Popish; so that if the Pope of Rome, and his followers, be the subject of Popery, or the system of Popery, yourselves are the subject of similar principles, or those that are no better in their nature; though I suppose you would not descend to carry them out to the same extent, in such manner as some others.

You take for granted, or as self-evident, what is not clear, nor true, and of which many are in ignorance; that Popery as in the Church of Rome, only is to be guarded against and opposed; but if Popery be evil in Rome, and to be guarded against, is it less evil, and less to be guarded against in the Protestant churches? If it be evil any where, I would suppose it was so every where? If to be guarded against in one place, why not in another? Why consider it a little sin among yourselves, and not dangerous? And a great sin, and more dangerous in the Church of Rome? O what injustice, what partiality, what inconsistency, what Popery?

How stands the matter as to the doctrine of Trinity in Unity, and Unity in Trinity, always held by the Church of Rome, and its opposite Unitarianism, which has sprung up, and flourished principally in the Protestant churches and her boundaries?

I would ask this orthodox and redoubtable Protestant Association, has not the Roman Catholic church, by means of her ministry, and Laics, acted in a very considerable degree, as Christ's witnesses, set for the defence of the Gospel, as well as the Protestant churches? The collateral question raised by Protestants: does not the Church of Rome, and how far does she undo practically, all that is good in her pro-

fession and practice, is not now to be considered by me ? But it lies in hand to show, that Protestants do, and as God may direct and enable me, how far they practically undo, what is good, doctrinally and in practice as to their own cause.—I would ask, has not the Church of Rome been, in some respects, and is she not even now, notwithstanding the system of Popery charged on her, said to be so very deleterious in its nature, eminently distinguished ? What a noble stand did her Bishop, and all under his influence, take in opposition to Arianism, from ever Arius broached it, Anno Christi, 324, which action under God, has tended to her unity in the faith, and orthodoxy on that point, and the Deity of the Son of God, and of the Holy Ghost ?

Now, I would ask, and with sorrow, can the Protestant churches claim, or boast, of equal unity or orthodoxy in all the regions of Protestant Christendom ? Have not one in every twenty of her ministry, been Arian and Socinian ? Why was not the Seraphic Doctor Watts, whose praise is in all the Protestant churches, and who being dead, yet speaketh, a Sabellian ? And did he not deny the Deity of the Holy Ghost, and his personality, maintaining that He was but a quality, power or attribute of Deity ?

And have not the Protestant churches by following him as a Rabbi, calling him master contrary to Christ's command, involved themselves in the miserable slough of a worse Popery on these points, than obtains in the church of Rome ?

How is it between these bodies of christians as to Universalism ? How as to the great doctrine of Providence, and the imminent essential acts of the Deity, or as is commonly said, the decrees of God ? The doctrine of Predestination ; did not the Church of Rome, receive it, and maintain it in the apostle Paul's time ? Witness his epistle to the Romans ? Witness the writings of Augustine, whose authority is acknowledged ; and so late as the tenth century, did she not deliver over to the secular power, Godeschalcus, for his heresy on this point ?

I think facts will bear me out in saying, that the intelligent in her communion who acquaint themselves with the first principles of christianity, as held by her, and the Eastern churches in the earlier ages of the Christian Era, cordially recognize and admit the doctrine ; and the orthodox on this point, in her, are proportionally more numerous, than in the Protestant churches. How universally do the opposite errors, the very worst spawn of the Devil, affect both churches ?—Was there not a sharp controversy in the Church of Rome in the ninth century on this subject, and after all the contendings among Protestants on this point, what more has been done, or is now a doing, for promoting truth, than she has done ?

In the matter of the ordinance of praise, how did the Roman Catholic church hold and practice for the first seven or eight centuries of christianity ? As Christ and his apostles, as the Jewish church, and as the Patriarchs and others had done, from the period when men began to call on the name of the Lord, and as Adam and Eve—for there need be no question, that this was a part of faith and holy duty, regulated by divine authority, from the organization of the one holy Catholic and apostolic church in the world. It must have been so from the nature of the case, and inspired and holy psalmody must have originated in a divine command ; and the matter of the Church's Psalmody, communicated by the author of faith once delivered to the saints, and this as the circumstances of the case, as to the glory of God, and the condition of his church required. What are we to make of the tradition among the Jews, as to Adam being the author of the ninety-second

Psalm? Need we doubt, that Moses who is said to have composed the ninetyeth Psalm, had sound data probably handed down by tradition from the first age of the world, which by the spirit he was influenced to express, apply, and improve on the lamentable occasion of awful mortality among the unbelieving Jews? Does not the divine command to sing Psalms, imply a Psalmody already furnished? Can it imply a right under any circumstances, for uninspired persons, to compose and deliver a Psalmody to the church?

In the seventh century, the Fourth Council of Toledo in Spain, (then one of the most influential christian nations of the Transalpine Roman Catholic Church,) ordained that Hymns and Spiritual Songs, not contained in Scripture, may be sung in the church.

That the Song of the Three Children, shall be sung in all the churches of Spain and Gallicia.

That in the end of Spiritual Songs, it shall not be simply said, glory to the Father, and to the Son, and to the Holy Spirit, to the end, that hymns sung on earth, may be correspondent to the song of the Elders in Heaven. See Rev. 4: 11.

The church finding this course tended to affect, and was likely to destroy her unity, as it opened a door for strife, division and heresy, it was enacted in the thirtieth Canon of the Council of Bracara, that no poesy shall be sung in the church, except the Psalter of the Old Testament.

Vitalianus; to the singing of Psalms in the church, admitted organs. And Pope Eugenius, was the first who ordained, that Bishops should have prison-houses for correcting the enormity and contumacy of the clergy.

Would it not be well if the Protestant bodies had the use of these places of discipline, as they are now unpopular in the Church of Rome, and not much used, for correcting the contumaciously wicked Protestant clergy, as to Psalmody, and some other matters?

How does the Church of Rome now hold and practice, much more in accordance with Christ's command, and the nature of the duty, than many of the Protestant churches? She has never rejected the Psalter; she has never made an imitation of it, knowing well the practical christian truth, that God's provision for the hungry christian's soul, is more suitable than any thing can be, no matter how nearly assimilated to it, or nice imitation of it, that is not the thing itself, in matter and form. Hence the Psalter has always been acknowledged, received and used, since the days of Christ and his apostles, till the present time, and occupies a primary place, in her devotional exercises.

Such was her esteem of this part of holy writ, that by one of her canonical acts, no man could be inducted into the priesthood, hold, or use any spiritual office, unless he was instructed in the Psalter; it was their book of first principles—their Vade Mecum.—They still evince a trait of unity, and catholicity, in professional christianity, in their reception and use of Christ's institution, on this point. Would to God I could say the same of all the Protestant churches! But some of them, and particularly in America, having become wiser, reject it, probably, because they consider it a part of the system of Popery, which their Protestant forefathers brought from Rome, so soul-destructive, so subversive of men's civil rights, and ruinous to the welfare of nations?—they should probably say, God dishonoring.

Having rejected the counsel of God against themselves, in this matter, they think it right to sing the poesy of Watts, and others, of Watts the heretic; and use only an imitation of God's holy Psalmody: re-

ject the real, adopt the imitation: reject the substance, adopt and use the shadow; hence the principal cause of the innumerable shades of christians, instead of real ones, in most of their churches.

Sure I am the instructions and influence of even the Pope of Rome, was and is more orthodox and beneficial, than that of some who have arisen in the Protestant churches, and have through their insidious designs and doings, done immense injury to Christ's cause.

They practically disown Christ's authority, and substitute their own fancies, thus at least partially denying, and not holding the head; acting contrary to the unity, and sanctity of the Catholic and apostolic principle and character of christianity; of that one faith but once delivered to the saints, to be received, acknowledged, and held by all—yea, to be contended earnestly for, if the necessity of the case required. But circumstances prevent me from stating and following out in detail, various other matters pertaining to this case.

As you my friends of the Protes'tant Association, do not define terms, I must supply the defect, though exposing myself to the charge of prolixity, I shall submit my definition of the term Popery, generally, which truth and justice compels me to do, and which your errors, and fallacious reasoning make necessary.—Errors, do you say? Yes my friends, errors; errors in excess and defect.

The subject of your proposition, viz. the system of Popery, being a predicate of another subject, i. e. Popery is the predicate of the Pope and his followers, making the system of Popery the subject of what you predicate of it, viz. "that it is soul-destructive," &c. You generalize your terms, and of course your subject, and without making any exceptions, explanations, or definitions of terms, you proceed to butt like an enraged ram, against what you conceive to be the seven-headed ten-horned monster of Popery.

And as we have shown that the subject of the system of Popery, viz: the Pope, and the Catholic Church, is equally orthodox in many things as yourselves; or if you will, that some of the doctrines and practices of the System of Popery, both generally and particularly, such as Roman Catholics and Protestants hold and practice in common, are true, good, and right; and that in some matters they even exceed Protestants, though possibly in some, you may exceed them, you are in this matter perverting the good and the right ways of the Lord. The Lord have mercy on your souls, for God sometimes confounds the wisdom of the wise, that none may glory in his presence.

Again; the system of Popery, being the subject of what you predicate, and it being as presented by you, a general term, I have a right to use it as such irrespective of your particularizing it in reference to Popery in the Church of Rome, as you attempt doing, though illogically in the second article of your Constitution, when you speak of informing the public on the heresy, idolatry, tyranny and corruption of Popery.—You do not tell the public, that you would inform them as to these ecclesiastical holy mysteries among yourselves, though equally bound to do so, as to tell tales, mysterious and foreboding tales about your fellow-christians of the Roman Catholic Church. O thanks be to the God of christians, that it is self-evident, that this system of Popery when analized, as a general subject, of which such awful things are predicated, in *presenti et futura*; that it is found to have some redeeming features, some glorious pillars and grounds of truth, yet left standing; for the glory of God, for the encouragement of the faith and hope of every christian man, be he Roman Catholic, or Protestant! O that religious strifes and divisions might cease, and

as there is but one shepherd, there might be but one fold! That Roman Catholic and Protestant christians, were but one in the hand of their God! and that universal peace might prevail!

So much my dear christian friends, for your error in excess.

Again; the terms of your proposition being general, viz. the system of Popery is, &c. You were in justice and truth, by every principle and feeling of humanity, and by every principle and feeling of christianity, of our common christianity, bound, and good christian policy required, that you should have considered this system of Popery, wherever it is to be found, whether in the Church of Rome, or in the Protestant churches.—Here, you err in defect, egregiously in this respect; for may there not be a beam in your own eye? I declare to you in the name of my Master, the Lord Jesus Christ, there is, and which Christ commands you to remove, that you may be the better prepared and see more clearly, how to take the mote out of your brother's eye.

I am fully persuaded Christ was wiser on such subjects as these, and he has given better directions, than you can lay down; and following him, would have superseded this whole affair.

But to the definition of terms, more particularly Popery, or system of Popery.

1. Personal Popery, i. e. such as consists in personal visible headship in the church, as in the Church of Rome, in the person of the Pope, in the Church of England, which is a more inveterate and worse kind of Popish headship than in Rome, this being hereditary and monarchical, descending even to females as well as males, on the principle of monarchical and pontifical succession. This is a most terrible abuse of the doctrine of pontifical succession; the other elective and republican in the mode of its institution.

There may be a corporation sole, one succeeding another, but it is the creature of political power, not of Christ's kingdom.

A corporation aggregate, Christ's church is such; but it is celestial in its constitution, doctrines, laws, ordinances and character.

As to those sections of the church, Presbyterians, Baptists, Methodists, &c., of all grades, whether more general and Catholic in principle and form, or less so, who through holy horrors, (and probably some other causes,) against a decent visible personal headship, and fixed principles of hostility to this, which considered abstractly, is not so dangerous as the real though secret principle of Popish power, cultivated in the hearts of some few designing Diotrophes, who have arisen some fifteen or twenty years past, in almost every Protestant sect, and who have given life and tone to their particular systems, have managed the exterior machinery of organization in their respective bodies, to subserve their own interests and honor, render miserable all who would not concur with them in their principles and measures, irrespective of the glory of Christ the head of the church, or the good of the people committed to their care.

Now if we had Paul here, he would settle these Diotrophes; or, if we had Peter, I do not know so well, whether the Pope of Rome, who is considered by some as in the chair of Peter, and the Vicegerent of Christ, could do it; not to the satisfaction of the whole christian family; for so many consider him a Diotrophes, and the leading one, and who teaches all the young ones, he would not be very popular nor successful in this work of Catholic christian reformation. It is doubted also by many if he even could do it, whether he has the right or power, *de Jure divino*, suppose it were conceded that he had *de Jure humano*. I am inclined to think he could not do it canonically, for Christ being the real and true head of the church, who has been

pleased to let the mystery of iniquity work in her, and will permit it, till it is his pleasure to remove it, is the proper one to manage and effect this business. And he is no idle spectator, or indifferent actor, in these matters. He will soon come whose right it is to reign; the overturning has commenced, and will continue, till he overthrows all his enemies, and triumphs leading captivity captive.

He has founded the church on a rock, nothing shall prevail against her. Her walls are continually before him. She is graven on the palms of his hands. Can a woman forget her sucking babe, not to have compassion on the child of her womb, then may he forget, and not till then?

I really think it is vain for any, be they my Roman Catholic christian friends, Episcopalians, or any others, to imagine such a thing; but I know the Roman Catholics do not, for they readily admit, the Pope of Rome has no temporal power, at least in our country, and nothing to do with our politics. This concession is sufficient for me, to ground an argument on, to satisfy any reasonable christian American citizen, that all is safe as to our country, both religiously and politically, if we our selves will only cultivate and exercise the principles of independent Catholic christianity, common to Roman Catholics, and Protestants; and if each will be careful earnestly to seek farther light from the Father of lights, as to the pernicious nature and bad tendencies of the remnants, or parts of the system of Popery, peculiar to each branch of our common christian and political family, and each endeavor to be in our sphere, and as we have opportunity, helpers of each others faith and joy in the Lord.

Let us endeavor to reduce the power of the clergy, as they are improperly called, bring them down from the proud eminence of despotism, to which the Devil has invited them, and to which they have ascended; and from whence Christ and his people, are hurling them. O how art thou fallen, Lucifer, son of the morning!

The system of Popery having been considered personally, let us attend to it doctrinally.

In judging of it, we must have a standard. I refer you to the Statute Law of Discipleship: "Ye are my disciples if ye do whatsoever I command you." Christ commands his disciples to receive every article of faith he has revealed, and to receive and keep, his ordinances and commandments.

Now by Christ's own judgment, we may test ourselves as to principles and character. If we are doctrinally sound, and practically holy, and the principle of unicism in faith, and Catholicism running through our faith and practice, we are members of the mystical body of Christ; that one, holy, Catholic and apostolic church. If the reverse be true of any one, and just in proportion as it is true, he is not the disciple of Christ Jesus. "If any man have not the spirit of Christ Jesus, (be he Roman Catholic or Protestant,) he is none of his."

And farther; when there is an actual substitution of doctrines, of ordinances, and of commandments, contrary in their nature and operation, to what Christ has given his church, and these carried out in practice, let it be by a church, or by an individual, this is practical Popery. Does not Christ say: "In vain do ye worship me, teaching for doctrines the commandments of men?"

I feel sorry for the sounding of this term **POPERY**, so through the land. It is unchristian, injudicious and impolitic.

1. It is *unchristian*. You expose the nakedness of a large part of the christian family, in a rude and violent manner, which certainly is not creditable to your christian sense, and feelings of delicacy.

2. It is *impudicious*. It is a partial proceeding, and not justified by the facts of the case. Suppose now my christian brethren of the Protestant Association, you were getting up, and proceeding with, some of your association scenes, and beating up in ecclesiastical military style for recruits in the presence of some of the old Roman Catholic patriots of America, who shed their blood, who have the scars on their bodies, proving that they fought the battles of the Lord in this country, for its religious liberty and civil rights; and also, in the presence of thousands and thousands of their sons, no doubt as patriotic as their sires; and venerating the principles of their fathers, though having the stamp of antique peculiarity, but in the main containing the stamina of the religion of Christ Jesus. And suppose you were in the battle field of American liberty, when the bird of liberty was sent by the God of our country, the God of the whole christian family, to hover over the camp of victorious Americans and to intimate his accomplished purpose, and then behold the thousands and thousands of Roman Catholics, enshrouded in their blood and gore, sleeping the sleep of death, on the plain of the dead, as well as their Protestant brethren, and all this for the glory of God, and good of mankind, and for your good. Would it not check the ardor of your indiscreet and unchristian zeal? Would it not make your blood run chillingly through your veins?

And believing, as I trust you do, in the faithfulness of Christ, his ability to save to the uttermost; and resting on his promises as to the security of the church, of believers, for the gates of hell shall never prevail against them; would you not feel ashamed of your principles and action? Would you not see its injustice?

3. It is *impolitic*. You are putting a spark to tinder. You are lighting up the gunpowder of sin in the human heart. O, is there no better, no other way of reclaiming those whom you consider sheep wandering from the fold of Christ? Yes, there is a way infinitely better, and that is Christ's way.

If the heaven of the corruption of Popery was cast out of your own hearts, and out of your societies; if your lamps were trimmed, and your lights burning, and you in the attitude of waiting for the Bridegroom; then, O how differently you would feel—how differently you would act? How powerful would your influence then be? And how eminently successful you would be in Christ's cause, in reclaiming others?

But is it the dernier resort, your dernier resort to destroy Popery by Popery? Verily, if ye thus bite and devour one another—if ye are thus in a state of hostility, and fighting with each other by the way, contrary to the blessed Joseph's command—you will be consumed one of another. Better take care in time. Does not the voice of God in Providence, in his judgments, warn you of this? If a house be divided against itself, how can it stand? And is not the christian church God's building? Though there may be just and great causes of grievance and complaint in the family, will this justify the course presently pursued? Can any do evil and expect good to come?

1. POPERY CONSIDERED AS TO ITS RELIGIOUS NATURE AND TENDENCY.

As to the religious nature and tendency of the system of Popery in general, ecclesiastically considered, it is said to be soul-destructive. See first proposition in Constitution of Protestant Association, "whereas, &c.

Brethren, I would suggest when you improve your Constitution, that you also improve your Theology, by adding that Popery is God-dishonoring. I would ask the most tenacious of their system of faith and holiness, (I would not say the most bigotted or intolerant Protestant) among the members of the Protestant Association. Is it not possible, that some christians may be saved in the Church of Rome, and who have received this system of Popery, said to be so soul-destructive? What say you to such persons as Fenelon, Massillon, many of the celebrated doctors of the Sorbonne in Paris, of ancient and modern times? What say you of the Popish clergy, and many who hold with them transalpine Roman Catholics, who in form may be said to be subjects of the system of Popery, but not really more so than the learned and intelligent among Protestants, Greek, Nestorian, and other christians, and who are only Roman Catholics from occasion and circumstances? Though occasion is said sometimes to make the man.

My opponents illogically specify and predicate of the system of Popery; the heresy, idolatry, tyranny, and corruption of Popery. See under II article of Constitution, section 2.—Availing myself of this error in your logic in the use of terms, not defined or explained by you; for here, unequivocally, you concede expressly, all I logically ask, as impliedly contained in your most cautiously used terms, on this subject.

I would boldly ask you, is it *heresy* to maintain such doctrines as I have already pointed out, in these strictures, as held by the Pope and his followers; the subject of this system of Popery, of which system you predicate generally, that it is soul-destructive? Is this true, in the evidence of the undeniable facts of the case? Is it soul-destructive, that Roman Catholics shall hold the holy doctrine of Unity in Trinity, and Trinity in Unity, as to our common God, the God of all christians? Is it true, as to the Deity of Christ, and of the Holy Ghost? And so as to all doctrines of our holy religion, which they receive and hold in an orthodox manner?

Is it *Idolatry*, to worship this God, according to his revealed character, in the doctrines of christianity? And also, in his laws correctly received and recognized by them, and as he has given them?

Is it *Tyranny* over the conscience, or tyranny in any sense, to require men so to believe, and so to practice, as Christ commands?

Is it a *corruption* either in doctrine or in practice, to act so? It is not.

It is not true in the general, and you have not specified nor predicated logically; and your assumptions in the case, are not to be admitted nor regarded by me, as respondent. *Sic transit gloria mundi.*

Whether it be true in the particular as to the preceding specifications, or not, I am not bound to admit, as on the negative of the question, nor will I declare, unless I choose to do so gratuitously? For I am not bound by any principle of logic, or any rule of argument, as this case stands, to make concessions or admissions, that the position I sustain of respondent, and the argument I advance, does not require?

But for the sake of you, the people, christian people, be you Protestant, Roman Catholic, Greek, or any other kind of christians, either really or only nominally; and protesting that it shall not militate against me, to affect the truth of my logic, or strength of my argument, against the affirmant, in this controversy, and as the matter stands between them and me logically; and in consistency with my profes-

sion of the holy Catholic and apostolic principles, and practices of christianity, be these found in Protestant, Roman Catholic, Greek, or any other christian churches, irrespective of their sectarian, schismatical and anti-christian organization, or, so far as they are such. And as these principles and practices constitute the faith once delivered to the saints, using the term faith generally and inclusively, as to doctrines, ordinances and practices, legitimately resulting from its influence on the heart of the sanctified disciple of Jesus Christ. And as the advocate and friend of truth, and enemy of error, where-soever found, be it in the church of Rome or Protestant churches, but fully and clearly delivered by Jesus Christ and his apostles.

I freely, clearly, and unhesitatingly declare unto you, that I find the system of Popery, in both these great branches of the Christian family. I find it as a cause, producing its effects, as a principle, operating to produce heresy, idolatry, tyranny, and corruption; I have nothing now to do with the degree, or extent to which it obtains in one or either, comparatively speaking. This is not the question at issue, it is one of fact, not of degree.

However, as to the degree, if you bring them both up in their principles and practices, to the proper glass in which they are to be seen, in their beauties and deformities; to the proper and true standard, viz. the law and the testimony. To the true and infallible Judge, Christ Jesus and his apostles, and the holy prophets. At the same time, that there will be some little ground of joy, gratitude and praise, you will see greater ground of lamentation, mourning and woe; and, probably, just ground of writing bitter things against yourself, be you Roman Catholic, christian, or Protestant. And against these respective christian bodies.—O, sorry am I for it! I have long doubted, whether a truly godly christian man, was in the way of his duty to enter the fold of either.

The one crying out, lo! here is Christ; the other, lo! there is Christ. One saying, I am of Paul, the other, I am of Peter; and each, as the subject of heresy, idolatry, tyranny and corruption, and that in a very high degree, crying out, our craft is in danger, great is Diana of the Ephesians, glorious is the image of her sent down from Jupiter, of which all men know, we Protestants, we Roman Catholics are worshippers.

The brazen-fronted mother of harlots is not very delicate or modest in the terms she uses, nor the actions in character which she performs. Nor are the daughters a whit behind her; it is altogether ecclesiastically and scripturally considered, a very indelicate concern. Happily, however, the scriptural representations are only metaphorical, referring to the hearts of christian men, the seat of principles, antichristian in their nature, tendency and results.

Sorry I am for such an evil moral cause, producing such bad practical results. And that the heart of humanity should be the location of this cage of unclean birds. And that it is not considered, notwithstanding the awful effects of the mystery of iniquity, a moral cause, in its operations producing so much blood and slaughter among christians of each branch of the great christian family in former times; and having done some little latterly, in our own times and our own country, that it is not considered, or viewed, as it ought to be by us all. In consequence of the horrors and deformity of the facts, it has given it such a force as to create unjustly, or improperly, at least, the impression on the mind as if it was a real, personally identified physical cause; it has given it, though improperly, the existence of fact personally identified as existing in, and operating on, the mind.

And this ought not to be so, for it is an erroneous view of the subject and cannot be justly inferred from the premises, as contained in God's holy word.

When I use the figurative representations in the scriptures, as "man of sin," "Mystery," "Babylon, the mother of harlots," &c. generally, and particularly descriptive of the mystery of iniquity, and its operations in the church and world, I feel bound to view it as a moral cause, having its seat in the heart, and producing its proper effects; operating more strongly in some, less so in others, but equally chargeable upon all in whom it is found, in proportion to its amount in principle, and effect in operation. And it is this very principle which is the spring of the system of Popery, the mighty anti-christian stream, inundating, overflowing the christian churches; and of which it may be truly predicated, it is God-dishonoring, soul destructive, subversive of the rights of individuals, and ruinous to the welfare of nations. And, to speak in common sense style, to speak logically, it is so generally, it is so particularly, wherever found, whether in Rome or among Protestants.

So, at the same time that I complain, and have shown the logic of my christian friends of the Protestant association, is defective and erroneous, their action has given me the occasion and opportunity; though I approve not of their plan of proceeding, to consider the subject generally, and particularly in its varied aspects, nature, tendency and bearings.

While I most heartily concur with my christian friends, so far as they have proceeded, in accordance with the laws and order of Christ, our common Master in this affair. I most sincerely regret that they have failed so egregiously in their duty, and that they should have taken a sinful unchristian course as to policy and management.

At the same time that I deprecate the idea of being a dictator or a judge in this affair, I only, in humility, speak for my Master, Christ Jesus, wishing to be tender of his honor, whose right it is to reign, dictate and judge, and who will do so, no matter how we proceed: and I wish to use my right of showing my opinion, of saying I have not so learned Christ, nor the logic of christianity as many others seem to have done; some of us must be wrong.

To guard against misapprehensions, to prevent ill feelings from arising, I utterly disclaim any sinister intention, any insidious design, any sectarian bias, in my following reasonings on this subject. And declare that, moved, as I trust, by the Holy Spirit, I feel bound in conscience to speak the truth in love to all christians, be they Roman Catholics or Protestants; and, in imitation of the example of Christ, my Master, and his apostles, like Paul, who withstood Peter on one occasion to the face, for he was to be blamed. So I feel determined, God enabling me, to withstand christians, be they of the clergy or of the laity, or of either denomination, as to any doctrine or practice in any or all of the churches, which is God dishonoring, soul ruining, subversive of men's civil rights, and ruinous to the welfare of nations, and this principally in respect to our American christian and political family.

As this matter stands between my friends of the Protestant association, my opponent, and me as respondent, and as bound to make out a fair case against them logically, ecclesiastico politico in its character, my hand and my weapons are to be directed to affect their cause principally. My Master has given me in charge, in this instance, as the king of Syria charged his soldiees, only to fight against

the king of Israel. And O, that I were successful in drawing a bow, if it were but at a venture, that would terminate the life of the wicked king Ahab of the Protestant churches, for he will have to be killed by some ecclesiastical military character, if he should be a Syrian soldier, and the cry of independence and liberty, now towards the evening tide of the world, be sounded by the trumpet of the Gospel in the ears of every christian man, to your tents, O Israel! every man of you to your tents.

I need only refer you, generally, to what has already been written in the preceding pages, of a theological and moral nature, as of itself sufficiently conclusive on this point.

And I appeal to the literary, scientific christian public, of the Roman Catholic and Protestant community in America, whether or not these celebrated *Theologice Doctores et artium Magistri* of the Protestant Association are not, in duty bound, to remove their hats and caps, and that said articles shall abide my order and disposal.

Let them be sent to me in Pittsburgh, and I will endeavor to obtain from the Right Rev. Dr. O'Connor, Roman Catholic Bishop of the diocese of Pittsburgh, one of the rooms in the prison house for chastising contumacious illdoing clergy, and I will confine these hats and caps, and after some time, chastise them by burning, as Luther did the Pope's bull of excommunication and other documents, and their owners may live without the honors they are not entitled to wear, and enjoy, till God is pleased to remove them by death.

From the preceding data it is evident, no matter how much good intention may have been in their heart, they are a little hypocritically knavish, not good logicians, and worse divines. And this the sequel will make more fully appear.

1. Let us ask these gentlemen particularly; what say ye to the charge of *heresy* in the Protestant churches? You have assumed the position of the advanced guard in this holy war, are full of military prowess. On your banner is inscribed, fight the Lord's battles against the heresy of the Papists, *in hoc signum vinces*.

2. Your own divided condition is demonstrative evidence of heresy of the most inveterate kind! Is it not? Christ's church is one, but your external phase declares, practically, it is many. And this practical developement implies at least neglect, if not perseverance in, rejection of, and hostility to, the great doctrine of the Unity of the church, and of the great duty of preserving, the Unity of the Spirit in the bond of peace.

Will Christ, the One Head, countenance and prosper those, who if they do not condemn and despise Unity, at least reject that for which Christ prayed and laboured so much, and commanded, and have done it so long and so perseveringly, saying, the time is not yet come that the Lord's house should be built; that it amounts to an inveterate heresy; as also, to a confirmed schism; deny it if you can?

Your doctrine and practice as to the ordinance of praise, is inveterately heretical and schismatical. Heretical in point of doctrine, as you avowedly and perseveringly proceed to inculcate and practice according to your doctrine, that the commandments and ordinances of men are equal, if not superior unto, or necessary to make God's work and authority in this matter complete. O remember that solemn word, "in vain do you worship me, teaching for doctrines the commandments of men." The state of your part of the christian church is a standing demonstration of this scriptural fact. You reject Christ's authority on this point; you disregard the example of Christ's church from ever God communicated, that necessary

and important part of faith and ordinance once delivered to the saints. You must, in this matter, be privileged to bow in the house of your Rimmon though God should be offended, the mind of the truly godly grieved, their lips sealed in the holy exercise of praise when they happen to be present with you in your assemblies; though in many, in most other matters of faith and practice, agreeing and desiring communion, and wishing your cause, so far as it is God's cause, success.

The Church of Rome is less heretical, as she holds this doctrine and practice; than you and the great body of Protestants in other countries, more sound and holy in principle and practice.

You are inveterately *schismatical* in this, as obstinately persevering in the practice of praise, contrary to the order of Christ's one, holy, Catholic and apostolic church; and this, though you consider it a light matter, a small sin, or no sin, is one of God's principal causes of controversy with the Protestant churches in America. The fruitful source of your strifes and divisions; a cause of grievance and discomfort; a cause of God's withholding his Holy Spirit and influences, and of your barrenness and unfruitfulness.

Alas! for the dastardly cowardice of the clergy and laity of the smaller Presbyterian bodies, and many ministers in the larger Presbyterian body; over-ruled in this matter by an unholy spirit of conformity to the world, and an administration of gospel ordinances, carnally dispensed in your boundaries.

Why not behold Christ, set up as an ensign to the nations, and follow him as he commands? and as the christian nations from whence the greater part of the population of America have come in their predecessors, who have from time immemorial, set a godly and edifying example? Why not say, and act up to the word, the time for building the Lord's house is come; come let us build? Why not resume the spirit, resolution and practice of reforming Protestants in France, who found singing inspired Psalmody, a principal means of encouraging each other's hearts, and strengthening each other's hands in God's work, and of bringing in wanderers from Christ's fold? Would it not be as likely to produce the same effect now? Now, when it is no time to slumber and sleep, why not throw off the yoke of foreign rabbinical influence, in following the heretic Watts in this matter, and take on Christ's yoke, and come fully into Christ's fold? Why not thus commence the destruction of Deism, Socinianism, and many other errors which spring from this impure fountain, by stopping it up? And why not come to the fountain of God's providing, any reasonably literal version of an inspired Psalmody? To the fountain which is for the healing of the nations, for it is calculated to perform a considerable share of that holy and important office?

Remember God will, in despite of you, magnify this part of his word, and in this very use of it, all his great name above, sooner or later. In this you are not only inveterately heretical and schismatical, but you are guilty, verily guilty, of what you charge upon the church of Rome, and more guilty, if you examine, than she is.

2. *Idolatry*, in this matter she has never rejected the psalter, though she has erred by adding thereto. But you have substituted your wicked fancies for God's institution. O that you were to be enlightened, and see it your duty to cast your idols to the moles and bats! God will never return fully, gloriously, and powerfully to your temples till this is done. When the idol is cast out, if ye seek him with a sincere heart he will be found of you. If his holy word was carried to his temple, read and searched there, and fully, not only for

doctrinal, but also for devotional purposes, and particularly in that most heavenly exercise of holy praise, how glorifying to God? How salutary for the soul?

Can you deny the charge of *Tyranny*, in introducing any thing, contrary to divine authority, in matters of faith, or holy duties? How many such things are among you, by enactment, by connivance, by neglect, and no attempt at reform?

Your doctrine, and practice as to praise. Your whole system of anxious enquiryism; public and formal. Also, of revivalism; examine the first principles of these schemes, and their developements, and results; and compare them with the genius of the gospel; and test them, by Christ's doctrines, commandments, and ordinances, and you cannot but see, their rottenness; an impure mass of putrescent religious matter, occupying the place of the principles of truth and holiness. Consider also, the parrot system of reading sermons, passed off for preaching, too prevalent among you, and which Christ and his apostles did not practice, nor the ministers of Christ Jesus in the early ages of christianity, nor in modern times; and reducing those who follow this plan, to a state of inferiority, to the Roman Catholic priesthood, so much despised by you.

Arouse from your slumbers, ye indolent and impure sons of Eli, who have been, and are making, the offering of the Lord to stink, in the nostrils of God's people. Though theoretically and professionally the friends of God, you are practically, to a certain extent inimical; and the enemies of the truth; the subjects of the system of Popery. Handmaids, nursing up bastard christians, to be the enemies of the cause of God, in the church, and world. Professing to be the enemies of Popery theoretically, but practically, its very best friends; and the friends of infidelity. What say ye, as to the want of humane principles, feelings and action, on the part of many professing christianity, in your various communities, and among your clergy? Is it not literally true, that justice is fallen in your streets, and equity cannot enter? And does not the absence of these things; prove the fact; of the existence of tyranny; particularly when accompanied, as they generally are, with oppression and cruelty?

What is to be said as to your *Corruptions*? *Corruptions of Popery*? Why if your theological principles, are not pure, and holy as to doctrine and practice, as is self-evident, if ye will abide by Christ's standard, and the holy example of his people; your corruption is great. It is equal to the amount of impurity in principle, and just in proportion, calling into play, the depravity of the sinful heart. Hence, the bad odor of christians, of Protestant christians, in each others nostrils, and in those of Roman Catholics, in our common country, who are generally, a penetrating, cautious, and wary body of christians; not likely to be won, by your ungodly conversation.—Hence the general offence taken at the cross, by those who are without; witnessing your want of sincerity, which grace invariably accompanies true holiness; observing your vain conversation, and how cordially you hate one another; as your continual strifes, and divisions, and unholly walk; makes evident.

How impure the morals of society generally?—How numerous, desperate, and frequent, the displays of the worst passions of the human heart, through the land? Blood touching blood? Sabbath-breaking? Intemperance? And every thing, vile and abominable; more so, than in less highly favored nations. Fornication and adultery, and the heaven-daring, soul-destructive, and nation-ruining sin and

curse of slavery, principally countenanced, and supported, by the majority of Protestant christians?

But time would fail me to follow this matter through, in all its details. O may the Lord, make the light of one day; to be seven fold, the light of the moon; as the light of the sun, and the light of the sun; seven fold! O may he turn to the people, a pure language; and, make them understand, what he has spoken! May he purify the sons of Levi, qualify and enable them, to offer in righteousness before the Lord; then we may expect glorious results; from the operation of His hand, and the influence of his servants; on the world! May he make ecclesiastical and political strifes to cease! May he remove the causes of divisions; and so cause divisions to cease! May Ephraim not envy Judah, nor Judah vex Ephraim! May they be one rod in his hand! And in union and holy concert, may they fly upon the backs of their enemies! And may the Lord alone be exalted, in, and by these acts, in the earth; till all its kingdoms, become the kingdoms, of our Lord and Saviour Jesus Christ, Amen.

2. POPERY CONSIDERED, AS TO ITS CIVIL NATURE, AND TENDENCY.

As to the civil nature, and tendency of the system of Popery, in general, politically considered, see Constitution Protestant Association, Preamble, Prop. 1, last number, 'and also subversive' &c.

If the *System of Popery*, be of so subversive a tendency, as to the rights of men, so ruinous to the welfare of nations, it must be so, in its nature, in a civil point of view.

We will here concede, all that the members of the Protestant Association, can, in reason, or justice ask. That any principles and practices, in this system considered generally, or particularly, inconsistent with, the principles of true Catholic christianity, and practices flowing therefrom, constituting the one faith, once delivered to the saints; are subversive of men's civil rights, and injurious, if not ruinous to the welfare of nations, is true; and this every Roman Catholic christian admits. But it is equally true, of what is inconsistent, with the Catholic principles, and practices of Catholic christianity, on the part of Protestant christians, or any other christian citizens of our land.

And we have already proved indisputably, that such is the fact, as to Protestants, both in a general, and particular point of view, and I now ask, would Roman Catholic American citizens, be subjects of what is predicated particularly, of their principles, and practices, generalized illogically, by these Theological Solons? And that the nature, and tendency of their principles, is to make them pursue a suicidal course, subversive of their own rights, and of their American fellow-citizens, and ruinous to our American nation? No, they know their own principles better, their interest and their duty. Did they do so in England, in the time of King John, commonly called Lackland? Did they do so in France, when in the civil wars, they made common cause with Protestants, in favor of their king and country? They have given too many demonstrations, on former occasions, to make Protestants suspect, or doubt, the correctness, purity, and honesty of their political creed now? Would they destroy their own child? Their own political edifice, erected in common with Protestants, in this country? Would they be so demented, as to go to, and pull down, the temple of their own political rights, and the treasury of their blessings; their civil and religious liberty? Verily no, possibly, there might be some fanatics among them, but are not such

to be found in every society? They would reason, and act, just like other men on this subject.

Why they would, if the Pope of Rome, whose authority they admit in spiritual matters, and in them alone, and that according to God's revelations of doctrine and command, and apostolical tradition, in accordance therewith; they would politically behead him; if he presumed, to be a political aspirant, and leader to them, and their fellow-citizens in this happy country.

They would behead him legally, and I, and all the Jurists of the country would help them. For I profess to have some little knowledge of law; enough, to put the points to the Pope of Rome; if he were to dare to come to Cincinnati; and presume to reign among us; as some of our brethren, of this holy ecclesiastical alliance, are apprehensive.—I will recite the process; the law being omnipotent, and it being a principle of law, (which law, our lawyers tell us is the perfection of reason, an infallible oracle, in the hands of wise and good Jurists,) That an agent, of an agent, is not accountable to the principal, in the case. And God our heavenly Father, having appointed his son, to be king on his holy hill of Zion, and the only head, of his true, holy, Catholic, and apostolic church, in heaven, and in earth; and Christ being a sufficient head, by appointment to his church, in and of himself, and the most intelligent, and infallible Jurist; far superior to our modern scribes, who read, expound, and apply the law by practice, in the civil, and criminal courts of America; He does not need, nor has he appointed, an agent to act under him, either visible and personal, or, secret and invisible, though real. He would not commit such a blunder in law, nor did the necessity of the case require, nor does the nature of it admit, any such a thing. And as Christ is to render up his kingdom, and give an account of his administration, of its affairs to the Father, who appointed Him; no such case, as the accountability of a sub-agent, having been entered of record; in the court of the King of Kings, nor argued there, on a plea of right, or any other pleas; the omnipotency of the law is applied, in vindication and support of the Justice, equity, and policy of the law; in the removal, expulsion, and eternal destruction, of all these assumptive fungous and impure excrescences. The Lord God omnipotent reigneth, let the earth be glad, let the isles rejoice. Amen.

Hence, I am not in the least fearful, on this subject, and knowing, that it is said in scripture, the fearful, with many other wicked characters; will be cast into hell; I do not want, and I am determined; God enabling me, not to go there; with the unbelieving fearful. To which place, through the omnipotency of the law of God; by which men may know well, that devil of a creature, the Pope of Rome, as the Protestants consider, their worthy neighbor, his holiness; and the secret invisible; but real Pope, among these Protestants; which the Pope of Rome, and his followers, hate with an equal degree of hatred; through a spirit of rivalry and hostility, will be sent to in the end; if they do not mend their manners, God having improved their hearts. For these unholy sons of perdition, whether they constitute only one, or, are two, will soon have to go to their own place.

May Almighty God, of his great mercy, and for the elect's sake, grant that it may be soon. 'Come Lord Jesus, even so, come quickly,' Amen.

We allege the Roman Catholics, if they found the Pope of Rome, their spiritual Father, disposed to pursue, and actually pursuing a course, subversive of their civil rights, any where in the world; but particularly, in our America, though they might feel painful throes;

as of a woman in travail, make some wry faces; and feel somehow disinclined physically to behead him; yet I know they would agree, with me, that something should be done, to teach him better manners; and I would promise their very fearful, and apprehensive Protestant fellow-christians, and fellow-citizens, of these United States; that they would follow a good precedent in the premises. They would set him, as the citizens of Rome, once did an offending Pope, with his face to the tail on an Ass; and thus expose his Holiness, for his temerity, impudence and folly, to all the members of the American christian family, and their fellow-citizens. And God knows this would be penance, or punishment, severe enough, in such a case. Why would not every human being, leave christianity out of the question, be sorry for him, and pity his miserable case? Why the very negroes of our country, would be astonished, and grieved at heart? That so magnanimous, just and noble-minded a man, and who for the glory of God, (and he has made of one blood, all nations of men, that dwell in the earth; be they white, black, red or yellow;) for the good of the human family, and for the credit, and honor of all christian men, except slaveholding Protestants in America; or elsewhere; had decreed; the abolition of slavery, and as far, as in his power, had enforced his decree, should be exposed? Who that yields to the impulses of humanity and justice, could refrain from shedding tears of sorrow, on account of his benefaction to mankind, in and by that one act? I would, and I do, exercise towards him, that charity, which covers a multitude of sins. I recognise him, as an honorable and high-minded christian man; and christian Bishop of Rome, for that one act; showing his love of, and regard for, the civil rights of men; and his disposition to promote, the welfare of nations, in plucking up, by its very roots, this awful source of bitterness, that has sprung up, and affected; is troubling, and will trouble; the christian church generally, where it exists, as also the family of mankind.

In fine, as to those Protestant Papists, who so imprudently, and all of them who do, (thanks be to God, I hope many of them do not,) so wickedly support the domestic institution of slavery; by connivance, neglect, or directly countenancing the thing; so God-dishonoring, soul-destructive, and subversive of the rights of men; (yea more, denying restoration of those rights, which have already been subverted;) and so injurious and ruinous to the welfare of nations.

Unless they speedily reform, the real enemies of the system of Popery; should take them in hand, and discipline them. What if they should be set with their faces to the tail, on the backs of numerous herds of swine; and, as it is alleged by some, Satan has never been expelled completely out of the swine, since Christ permitted him to enter into those of the Gadarenes; and as we may be certain; that the devil has some concern, with such anti-christian, Popish clergy; let both swine and clergy, be brought to some fitting place, some precipice, from whence they may rush down by the principle of devilish and Popish gravitation, (the reluctance of the clergy notwithstanding;) into deep waters; if it were but into the waters of our Allegheny, or, Ohio rivers, and all share the same fate, as their predecessors in Christ's time? O but this would be matter of great rejoicing to Satan, and of great joy, to God's holy apostles; including probably the Pope of Rome, in this instance; and who are called, and commanded, to rejoice, over the destruction of this part of the system of Popery, as well as other parts of it, in the church, and world.

'Let us rejoice and be glad, for the Lord, God, omnipotent reigneth;' and the mystery of iniquity, is soon to be destroyed. Amen.

Reason 2. See Constitution Protestant Association of Pittsburgh and Allegheny. "Whereas great efforts are now being made," &c.

That very great efforts are presently made, and are still likely to be made; and with terribly alarming success, to produce the effect, naturally and morally resulting from its proper cause, viz: the *System of Popery*, in order to its propagation, and probably its establishment, in these United States; is not to be denied generally, for each branch of the christian family, i. e. the Roman Catholics, and Protestants are each doing their share in this work. Though the Protestants plead innocence, and lay all the blame, very unjustly, and in a very unchristian manner, and ungentlemanly style, on their Roman Catholic neighbors.

Let us attempt seeing, how the matter really stands?

We have said already, error lies in generals, truth in particulars.

My Dear friends of the Protestant Association, will your logical basis here, support your superstructure? Is the foundation good and solid? Is the superstructure complete, uniform and beautiful in all its parts?

I suppose you think it is the very temple of truth and holiness, religiously and politically, and that all your fellow-christians, and fellow-citizens, should come and sit at the feet of such Gamaliels, and learn of you, and from you. I for one cannot consent to do so; not at least, till I have thoroughly examined your principles, and discover their real nature and tendency.

I trust as a christian man, and minister of Jesus Christ, I have prayed for, cultivated and exercised a spirit of docility towards Christ; of love towards the brethren, of compassion towards sinners, of humanity, justice, and benevolence, towards all mankind. But at the same time, of Catholic Christian independence; if necessary, even to resistance; in matters of holy faith, and practice. Yet I have not so learned Christ, nor have I so learned logic, as you appear to have done, in this case. One, or other, or, it may be both; must be wrong. Yet even in that case, I would not say, the Pope of Rome and his followers, the subject of your predicate; I mean, the primary and general subject, of both your subject and its predicate, and consequence, is right, i. e. particularly so; no more than you would.

But the fact is, I hold you both at fault, and that the proverb, Physician heal thyself; is of pertinent application to you Protestants, in this instance.

I cannot but consider, the Roman Catholic, and Protestant bodies; notwithstanding the unchristian state of feeling, and action between them, on such matters, as christian confederated bodies; as Israel and Judah were in the days of King Ahab and Jehosaphat; going to war, as these two Kings did; to recover Ramoth Gilead, from the Syrians. So you two powers, are for recovering the Ramoth-Gilead, of an unevangelized, unchristian world; under the rightful claim, of Christ Jesus the "blessed and only Potentate, King of Kings, and Lord of Lords;" whose inheritance the heathen is promised to be, and the uttermost ends of the earth, his possession.

I have nothing to do with the question; as to motives, principles, or objects in perspective, as to one, or either of the parties. The King of Syria is for maintaining possession of Ramoth-Gilead, let his claim as to tenure, be good or bad; and goes to battle, commanding his thirty-two captains, to fight neither with small, nor great, save only with the King of Israel. 1. Kings, chap. 22, verse 31. Considering him, as the author of the war, and having no particular cause of offence with Jehosaphat, except his imprudence as to alliance with

Ahab; and moved probably by motives of policy; not to exasperate Jehosaphat and the Jews, and drive them to desperation; for men in such circumstances will fight valiantly, and do much execution.

Ahab King of the revolted tribes; the schismatical, and sectarian Israelites; who worshipped in Mount Shemer, was killed, and his army scattered. So perish the King Ahab of the Protestant bodies; Ahab who coveted Naboth's Vineyard, killed and took possession, and had Jezebel that wicked woman to wife.

Ahab and his queen, had nearly one thousand priests of Baal and the groves; or, in his interest, to serve their heretical, schismatical, and sectarian purposes in Israel; whilst there was but one true prophet of the Lord, and some seven thousand of the common people, who had not worshipped Baal, by kissing him, or, bowing the knee idolatrously. Jehosaphat effected his escape, having been in imminent danger, for being found in bad company, and involving himself in dangerous circumstances; he was the King of the Jews; ruling in Jerusalem at that time, a legitimate King of David's family, of the regular, regal, legal and apostolical line. No doubt akin in these matters; to the Roman Pontiff, the principal, and old fashioned leader of the Roman Catholic church: by the rule and line of apostolical succession. A shot at a venture from some solitary obscure Syrian Soldier, done the business effectually for Ahab; and Jehosaphat was glad to make good his retreat. Both were foiled in their object of conquest. They found; as they will indeed ultimately, in the issue of all their matters, "the race is not to the swift, nor the battle to the strong."

Just so will the modern Protestants find, though they do talk, and bluster a great deal, about their Protestant forefathers. And the great truths of Protestantism, they handed down to them. Why my friends, your parentage may have been noble; great in the extreme; but you belie it. Ye are dwarfs of Protestants. Your forefathers of the Protestant order; would not recognize you, as belonging to the family, if they were alive. And if ye have some of the truths they had, ye have so marred them, and introduced so many Protestant bastard bantlings in matters of faith and practice; and neglect many more, that your Protestant forefathers, would not thank you for your compliment, but spurn it with disgust. But as they were men, of a catholic, and holy apostolic christian spirit, men of another spirit, than most of the present generation; they would probably encourage to rest in, and plead God's promise, as expressed most beautifully, in the following stanzas, Ps. 102, verse 13 & 14.

"Thou shalt arise, and mercy have
Upon thy Zion yet;
The time to favor her is come,
The time that thou hast set.

For in her rubbish and her stones
Thy servants pleasure take;
Yea, they the very dust thereof,
Do favor for her sake."

Intending no doubt in the latter lines; that kindling emotion of pious sympathy, and holy love of God's truths and ways; and zeal for God's glory, in promoting his cause, would influence their descendants, to feel, much interested, in every thing though antiquated and dilapidated, in, and pertaining to the Church of Rome, from whom they separated, and the churches of antiquity generally, in these latter times;—

even as the Jews, returned from their captivity; contemplated in mournful silence; and in a spirit of careful regard; the very materials, that had been used in former times for holy purposes, and otherwise, in their holy city Jerusalem; and were the subjects, of holy pitying emotions, and pious sympathies, and affections, towards Jerusalem; the joy of the whole earth.

May the Lord in mercy, turn the hearts of all men to love one another, make them hate sin; and seek the peace of Jerusalem!

Read the sequel of the history of the Israelites and Jews, on their defeat by the King of Syria, contained in Holy Writ, ye Protestants, and Roman Catholics; and see your own condition, and doom. God is about doing his strange work, affecting you both. And he will bring back the captivity of his people, not to the credit or honor, of your leading characters, be they ancient, or, modern. Not tolerating any thing impure, in either of your systems, of doctrine, or, practice. But to the acknowledgment and honor of Christ Jesus the true and only Head of the church, to the celebrity of his great word, cause and name: at which time, "Judah shall rejoice, and Israel sing," for great, exceedingly great, is the glory of his name, and he will be exalted in the earth.

We have thus referred you, to principles, means, objects:—to parties, their position and action; results and consequences, affording just reason to conclude, what may soon and eventually be expected, in modern times, affecting the Roman Catholic, and Protestant portions, of the christian family, in the world, and throughout our land; rather than follow the abstruse rules of science, in their minutiae, or, more abstract technicalities. which are not so much followed in our day, as probably they ought, in discussions of this kind. Besides, the general principles and rules of logic were applied with precision and correctness on the first reason; and will apply, with equal force, to the second reason, considered as a general proposition, or, in its particular parts.

Well aware my fellow christians, and fellow citizens, that you are generally well qualified, to apply the principles and rules of logic, to this second reason, of the Protestant Association, of these cities, an auxiliary to the American Protestant Association. As it is a proposition, specifying a reason, for the action of that body, I shall submit the following logical analysis; cautioning you, not to reason in a vicious circle. And hoping that you will reason, as having divested your mind of prejudices, partialities, and ill feelings; thus assuming the position, and independence, of true catholic christian men, members of the great christian, and political family, of our country, disposed to do justice to others, and determined to have it done to yourselves.

The proposition is general in its principles and terms; for, it is such in itself, and, as it stands in connection with an antecedent general proposition, like itself; and drawn up in accordance, with its terms and principles.

Efforts, great efforts being made, refers to the subject of some powerful principle of action, put forth by some agent, either foreign or domestic, or both, put forth, 1st. *Negatively*, by withholding knowledge of doctrine and practice, by concealing, or keeping back, the means of attaining such knowledge; or, 2d. *Positively*, by teaching doctrines and practices, religiously, morally, and politically wrong, by means in the power of the agent; whether that agent be Roman Catholic or Protestant; so being it is making effort, to effect its object, according to its nature, and tendency, in and upon the subject of its action; found in these United States of America, where it is propagating its

system, viz: the system of Popery. And with success, said to be alarming, in its nature, degree, and amount.

But it has already been proven, in the argument on the preceding proposition; and it is not necessary to repeat, but assume, it being equally true, and conclusive to the matter in hand; that the system of Popery, predicated generally of the Roman Catholic Church, is not true. It has been conceded however, not in right of any logical principle, or, rule of argument, on part of the Protestant Association, that they could raise, or sustain, on their premises, but gratuitously, that *particulariter, et in partibus*, it may be true, that the system of Popery, is God-dishonoring, soul-destructive, subversive of the rights of men, and ruinous to the welfare of nations.

And it has been demonstrated, under the first proposition; that the Protestant churches, notwithstanding the technical opposition, in the use of sectarian terms; as Protestant opposed to Papist, and Papist opposed to Protestant; are highly impregnated; and deleteriously affected; with the principles of Popery: and though not generally, when the system of Popery is predicated of its general subject; yet it is also true of Protestant churches, *particulariter, et in partibus*.

Q. E. D.

Wherefore, in accordance with the explanation of terms used, exceptions and limitations expressed, and principles and facts ascertained logically; we conclude, that which really and truly constitutes the essence of Popery, whether systematized more or less fully, in one, or, either branch, of the christian family, usually denominated Roman Catholic, and Protestant; it is a root of bitterness, troubling the camp of God; and God will enlighten and open the eyes of the christian people, to see the hatefulness of its iniquity.

And all christian citizens of our country are concerned to see, that in proportion to its nature, degree, and amount, it is as is predicated of it,—*God-dishonoring, soul-destructive, subversive of the rights of man, and ruinous to the welfare of nations.*

And that American christians and citizens generally; have cause for being greatly alarmed, on account of the success, of the enemies, of civil and religious liberty, prosperity and happiness, in propogating so dangerous a system, as that of Popery is, originating from either of these sectarian bodies of christians, in our land.

I confess, I am not clear-sighted enough to see, however, why the members of this Protestant Association should monopolise this business, that is a matter of concern to every christian man, and American citizen? And why they should profess to be so much alarmed; considering the success of a cause, ground of great alarm, which is so dear and valuable, in their own estimation; many of them having it in its sublimated state?

They surely need not fear foreign enemies, as the Leopold foundation, and association in France; when they have more dangerous ones, in their own bosom. But doctor's memories are treacherous sometimes, as well as other men's, and they have forgotten that word; "A man's worst enemies are those of his own house."

I think they have nothing to fear from motives, means and agents, that are foreign. The very air of our country, infects those who come to it with a love of liberty; if they are not already its friends. And God is with his church. He is infinite in power, and will be a wall of fire around her, and the glory in the midst; particularly, when Popery is expelled from every part of Christ's family, be it Protestant or Roman Catholic, or from any other kind of christianity.

Reason, 3. See Constitution of Protestant Association, in Pream-

ble, proposition, 3. 'Whereas we believe it to be our duty,' &c.

Fellow-christians, and fellow-citizens, of the Protestant Association, we object not, to the holy character of disciples of Christ, which you assume, so far as you justify your claim, by a reception and maintenance, of the principles, and commandments of Christ Jesus, the true and only head, of the one, holy, Catholic, and apostolic church; and prove your right, and title, to such a character, to so high and honorable a vocation; by the one, holy, Catholic and apostolic practice; according to Christ's saying; 'Ye are my disciples, if ye do, whatsoever I command you; which certainly implies, you are not such, if you do otherwise.

To avoid repetitions, I refer you to the previous statements, as to principle and action; generally, and particularly; and reasonings thereon. I have referred you to the principles and practices, of the christian church, in the early ages of christianity. To Christ and his apostles; their doctrines and practices, and indeed to the principles and practices; of God's church; since he had one in the world. For the one faith, was but once delivered, though as to its parts; spoken at sundry times, and divers manners, and latterly by God's own Son.

It is to this law, to this testimony, every appeal is to be submitted; by this standard, the principles and practices of Christ's disciples; and their character; is to be tested and decided.

By this we are to judge ourselves, if we wish to avoid judgment, to condemnation.

By this we are to ascertain, what constitutes the system of Popery, in whole or in part; and who are its subjects; be they Roman Catholics, or Protestants. In the light of this glorious candle of God, we can ascertain, the doctrines and practices which will issue in elevating man, to the rank of angel's peers; or depress him in time, to the fellowship of demons; and the honors of satanic peerage hereafter.

I presume not to judge absolutely, lest I should be judged; hoping you will judge yourselves. But I must express my fears and doubts, that you do not come up to, nor act in accordance with; but in the main, contrary to the rule, which God has made absolute, and of universal application; in this, and like cases.—Not but that the Lord God omnipotent who reigneth, may and will overrule doctrines and practices; principle and action; of whatever kind, and of all sectarian bodies; be they Roman Catholic, or Protestant, for his glory, good of his people, and promotion of his cause. No thanks, or credit to the agent.

We object not to the assumption of the character of Christ's disciples, so far as you are entitled to it; nor to the performance of any duty, pertaining to you as such; being commanded by Christ expressly, or, by implication; and done in such manner as he requires. We rejoice at your zealous and pious confession, of the supremacy and blessedness, of Emmanuel; *in perpetuam rei memoriam*; Suppose it were not probable, judging from the principles and facts of the case; it should not prove part of a robe of sanctity; under which, a dangerous dagger is concealed, for unholy purposes; against fellow-christians and fellow-citizens.

We admire, and are pleased with, your recognition of the omnipotent agency of Christ's Holy Spirit; and your holy act of faith; expressive, and manifestative, of your reliance on Him, in order to your action; as to union in this Association. But we deprecate and deplore these cant shibbolethisms, in principle and language, as to the whole process. O that you were consistent and holy. Then you would really admit, and act, against the doctrines and practices, of

the system of Popery, among yourselves, as well as among Roman Catholics. You must be nobly disinterested indeed, your own house being on fire, you run to put out your neighbors.

Were you really honest and consistent, then you would see the necessity of the omnipotent agency of Christ's Spirit; and faith's reliance on Him; to purify yourselves first; and excite you to cultivate charity, towards erring and sinning Roman Catholics; as christians; and philanthropy, towards them as fellow-citizens, as men. Why not exercise the same charity, and philanthropy towards them, as you profess; and I suppose to some extent, do exercise towards heathens? Is it because they are christians, and not heathens; fellow-citizens, and not enemies; that you proceed unscripturally, and sinfully, in your action towards them; Truly, this is a strange way, of acting the part of good christian men, and good American citizens.

Your duty is union, 'to unite,' &c. that's good, and true;—But what if God, the church, our country, and the world, requires another kind of union? Your union as an Association, is like a rope of Sand, it is not a good union; it is an unholy confederation;—unconstitutional, scripturally, and nationally; and tending to sedition and Treason, in church and state. Ask yourselves the scriptural question; 'Can two walk together unless agreed?'—You cannot be agreed for holy purposes, as the glory of God, coming to the unity of the Faith, keeping the unity of the Spirit in the bond of peace, in declaring the whole counsel of God to sinners, be they Roman Catholics, or Protestants, or heathens. These alike have perishing souls, and Christ your master had compassion on the multitude, in his time, some of whom, would have killed him, and did so eventually; and mark it:—it was his own, his own professed friends, who crucified the Lord of glory!

But you can be agreed, for unholy purposes; 'saying a confederacy,' when you are commanded not to do so, and which will be of more fatal consequence to yourselves, than any body else. A confederative union; on the part of heretical, schismatical, sectarian, Idolatrous, tyrannical, and almost unlimitedly corrupt Protestant christians; with probably a small tythe of exceptions. What a sorry figure you would make, marching in ecclesiastical military array, bearing on your banner, the holymott, '*e pluribus unum*.'

Why the very devils in hell, seem to understand the great doctrine of unity, and order arising therefrom, and are practically more consistent, than you appear to be among yourselves. Probably they are better logicians, though not such good christians. Certainly better, judging from their success, in flattering many of you, to be pleased with the name of Protestant Christians, whilst you are the subjects in a high degree, of the doctrines and practices of Popery; though practically ignorant of the fact. Judging also, from their success; in getting christian bodies among Protestants; to remain in *statu quo*, who have every possible motive of a celestial and terrestrial kind, and every variety of reason; as also the greatest and best grounds of encouragement to church unity, sanctity, Catholicity and apostolicity. Or, to be one in doctrines and practices; rather than be nearly as numerous in sects, as the stars in heaven.

The object you propose, is defence, of the great interests of the christian religion, as transmitted to you by your Protestant forefathers:

That they transmitted to you, many great truths and duties of the christian religion, is an undoubted fact. That these apostolical men; though be it remembered, men of like passions as other men; and laboring under many disadvantages, done wonders in their day and time,

is certain. Their works bear witness, and their praise is justly in the churches. And whilst I would be the last person in the world, to derogate aught from their glory; to take one sparkling gem, out of their crown of honor and dignity; wherewith their mother crowned them, and the Husband of their mother; recognized and decorated; with some of the communicative radiant splendors of his glory. His Spirit witnessed no doubt with their spirits, that they, notwithstanding all their imperfections, were God's children. They with many of God's holy prophets and apostles; will be assessors with Christ in the general sessions; of his general court of judgment ultimately; when all who have lived and died, in a state of impenitency, the inveterate subjects, and lovers, of the system of Popery, in its doctrines and practices; without regard to any nominal plea, as Protestant, Roman Catholic, Greek christian; or, any other alleged holy efficacious sectarian anti-christian name; will be for ever repudiated; and such claimants driven from the presence of God, and the glory of his power; being cast into hell, with the nations that forget God; eternally to inherit their reward, the wages of their sin.

And then will the holy apostles and prophets rejoice, in the judgments and desolations, of the great whore, and her more brazen-faced harlot daughters; who constitute, (being the component parts;) as subjects of the mystery of iniquity; now to be forever expelled, from the church and world: for we will have a new heaven, and a new earth then, wherein dwelleth righteousness

These very Protestant forefathers, will behold millions of their nominal, wicked, confirmedly schismatical, sectarian, heretical, idolatrous, tyrannic, and corrupted sons and daughters, if so they may at all be called; judged and condemned; and as the heretic Watts says, in one of his unholy songs: (if you permit me to pluck a flower, out of the devil's garden :) 'They will approve it well,'

'The christian religion as transmitted by them to you:' many, very many important matters crowd upon the mind, on this point of great interest: as to the glory of the Head of the church, Christ Jesus; as to the Roman Catholic church, her condition, and state of her members; from whence the reformers came out. The effect of the secession of the reformers, and their followers, and cause they espoused, on the Church of Rome, at the time of the reformation and now. As to what principle and action, really constituted the Protestant cause then, whether it be the same now? If not the same, can any just and sufficient cause, be alleged for the difference? Was the Protestant cause, as in the hands of the reformers, sufficiently, perfect in its first principles; and practices arising therefrom; and such a necessary degree of unity and sanctity; Catholicism and apostolicity; in its doctrines and practices; and in their church organization, as the nature and circumstances of the case required? In view of the past history of Christ's church, and the cause of God as in her hands, what ought to be her present state? What her present principles, as the matter of her profession? What the most proper mode of management?

You my friends of the Protestant Association, assume the position of the Protestant reformers; and guardians of the great interests of the christian religion, as transmitted by them to you. The position is a noble one; if you only prove yourselves worthy successors, of noble predecessors; but I doubt you will be found following, *non equibus passis*. As to your guardianship, it may be well intended; no doubt it is, but it is questionable, whether success will crown your efforts, unless you get the Achan of error and consequent sin expelled the camp? Achan is among you, he has the wedge of gold in his possession, and he is so bold, as to wear the Babylonish garment, before your eyes.

Has it ever occurred to you, that however true the doctrines, and holy the practices of the reformers? However noble the stand they made in the premises? That there is just ground to presume, the system of their doctrines and practices; or, the system in which they originated, was defective, if not in some points erroneous? And in all probability containing a principle which had a tendency to deterioration? The facts and circumstances of the case seem sufficient to justify the conclusion.

How stand the facts and some of the more material circumstances? It was a secession on the part of the reformers for alleged sufficient cause:—matters had been agitated in that church, viz. Church of Rome, some centuries before in reference to reformation, among all orders of the people and clergy, so that the Pope and Cardinals felt bound to, and did appoint a commission to examine the merits of the case, which commission sat, and reported. The report implicated the clergy mainly, as it would have done probably in previous times, and succeeding ages, and at the present time. The matter passed off, with slight attempts at reformation, in some of the minutiae of church affairs. This was however the spring of the reformation of the fifteenth century: that principle of reformation was in the Church of Rome, because she was the church of Christ, it developed itself to a certain extent, and furnished ground of hope, to the more godly in that period of time, and on till the reformation as it is called, did actually take place. I dwell on this to disprove many statements, not true in fact, and injurious in a very high degree to both Roman Catholics and Protestants, viz. that there has not been, nor is there at present, a principle, or, a spirit of reformation, in the Church of Rome; but that there is in the Protestant churches. I do not believe it, nor can I credit, the stories of either party, respecting each other, or the cause in their hands respectively. *Ruat cælum fiat justitia.* I take for granted from the facts of the case, there were evils in the Church of Rome; but when did you ever find the clergy in any church when the subject of error, and immorality, in a lesser or greater degree, very ready to reform?

What is called reformation from Popery occurs, by permissive direction of God. probably, as a chastisement and punishment of the Church of Rome, for the pride negligence immorality and unchristian spirit, of both clergy and laity in her communion; and this through the agency of many persons, in different places, and entertaining very different views, of doctrines and practices. Their most noble effort towards excellency and gospel perfection, consisted in their open, candid and determined avowal, of the truths of christianity, and practices resulting therefrom.

The harmony of their confessions, is a noble monument, to the credit, their mother church was entitled to, which had been instrumental under God in preserving and promoting truth, as also the unity sanctity catholicity and apostolical character of that truth, and of the church which professed it. And at the same time, a noble monument, to the honor of truth, justice and holiness, and the nearest approximation to unity, sanctity Catholicity and apostolicity, as to doctrine and practice, on the part of the reformers. Who however of their sons, would presume to say, it was the *ne plus ultra* of perfection, doctrinally and practically in the churches of the reformation? And who would say, that in reality, they have made any improvement of the true and holy doctrines professed, and practices recommended, with a determination, in order to the unity, sanctity, universality and apostolical character of the Protestant church? It has not been done, though it should have

been, and it is not too late as yet to do it. It can be, and it should be effected.

The causes preventing, arise from the nature of the case; and they are of such a kind, as to affect both the separatists from the Church of Rome, and the Church of Rome, in an equal degree. Members of the same family disagreeing in matters of doctrine and practice, and dividing, have generally made a bad business of the common cause, about which they have been concerned, and in which they have been, and are yet equally interested, as to time and eternity. Strifes and divisions proceed from our own evil hearts, and the devil's policy, to mar God's glory, and prevent men's present and future felicity: from whence come wars and fightings? Whether they be ecclesiastical or civil in their nature, the scriptural answer furnished to us, by the holy apostle Paul will apply.

Heresies and schisms that are introduced into the church, under pretence of zeal for the glory of God, and detestation of sin, are very apt to take with the populace, and may draw away many, even of the clergy. And it happens generally, that men who are the authors of heresies and schisms, and their successors, are also the principal hinderers, of the renewing of the union of the church. There has probably been no period of the church, without its sect, or sects, of *Cathari* or Puritans. The Lord knows we have them now in abundance, of all sorts and sizes! Old and young! Learned and unlearned! Bond and free! Male and female! Good Lord deliver us from this great calamity.

Dear brethren are you sufficiently certified as to the identity of the christian religion, of your Protestant ancestors, and that which you profess? For independently of the concession of defect, and imperfection, on part of the system of the reformers, evident from the nature and facts of the case; and operation of their system; it is suspected, and not without sufficient cause, that you are very far from recognizing, receiving and holding the truths and duties of christianity as they did? Do you ask how does that appear? I refer you to the immense numbers in your communions, and adhering to your respective sects, who are out on the plan of obtaining salvation by the deeds of the law, with but very little, if any respect to Christ Jesus, nothing more, than merely complimentary. Alas for the cloud of darkness, overspreading and surrounding, '*Articulus stantis, vel, cadentis ecclesiae*'. How wide-spread are the desolations of the church, through prevalence of Arminianism and other errors throughout her borders?

At the period of the reformation, and for a long time after, there is sufficient reason to believe that the reformers used the Psalter in the sacred duty of praise, as their mother had done before them. How else can we account for the fact, that they had it versified, with the addition of the apostles creed? And if they used any thing else, it was so far a practical corruption, in the matter of christian duty, which had particularly obtained in holy mother church before they seceded, and which they carried with them. For the Bishop of Rome, and others of the clergy in the west, concurred in the condemnation of the heretic, Paulus Samosatæus, for his idolatry heresy and sin in this matter; in after times it particularly obtained in the church of Rome. As witness, that very noble and excellent composition, '*Te Deum laudamus*,' said to have been composed by Augustine and Ambrose; and used to this day on any very important occasion in the church of Rome. And I am not so certain if it has not been retained; at least in part, and used in some of the Protestant churches.

As man is an imitative animal, it is likely that some men disregarding, and not considering sufficiently the necessity of a close adherence

to scriptural doctrines and practices, in this ordinance of praise, and in their love of distinction and power, like Paul of Samosata; being less noisy and turbulent and more crafty, they may have corrupted the simplicity of the Gospel by getting up their Psalms, and anthems.

It is a pity that the devilishly devout in this matter, instead of going on to perfection, as to something new, to gratify their inventive propensities, should not have cast their eye so far back as the times of Paganism; which it is presumed, some in the church of Rome, were so prudent as to do, respecting ablutions with holy water, and the holy doctrine of purgatory and some other matters; they would have provided themselves, and the church, with something truly grand, as to Psalmody. For the ancient Pagans were a people not less enlightened than our wise selves. And they do by no means yield to us, in grandeur and elevation of sentiment.

In evidence, I refer you to a poetic exclamation of Orpheus.

‘There is a Being incomprehensible, the most ancient, the most exalted of all, the Creator of all things. This sublime Being, is life, is light, is wisdom.’—‘The Universe,’ says Proclus, ‘was created by Jupiter. The wide expanse of heaven, the depths of Tartarus, the broad earth, the boundless ocean, the immortal God’s, the Goddesses, and every thing that exists were originally contained in the fruitful bosom of Jupiter, and proceeded from Him. Jupiter is the first, and the last: the beginning, and the end.’

But what the Greeks have left us of this kind most grand and august, is the hymn of Cleanthes preserved by Stobaeus; which is alleged to have been used in the celebration of the Eleusinian mysteries.

‘O thou who hast many names, but whose power is infinite, and uncommunicated! O Jupiter, first of immortals, sovereign of nature, who governest all, who subjectest all to thy law, I worship thee, for man is permitted to invoke thee. Every thing that lives, every thing mortal on earth is from thee, and of thee but an imperfect image. I will address to thee my hymns, and will never cease to celebrate thee. This universe expanded over our heads, and which seems to roll round the earth, is obedient to thee alone; and at thy command are its motions in silence performed. Thunder, the executioner of thy will, is launched by thy invincible arm, endowed with immortal life, it strikes, and nature is appalled. Thou directest the universal Mind that animates the whole, and that exists in all thy creatures; so unlimited and supreme is thy power, O King! Nothing in heaven, on the earth, or in the sea, is produced without thee, except the evil that proceeds from the heart of the wicked. Thou bringest order out of confusion, and by thee is the jarring of the elements composed. Thou hast so mingled good and evil, that general and universal harmony is established. The wicked alone amongst all thy creatures, disturb this general harmony. Wretched men! They seek for happiness, but do not comprehend the universal law, that by making them wise would make them good, and consequently happy: but declining from the path of what is beautiful and just, they run headlong to the object that attracts them; they pant after fame, they grasp at sordid treasures, they lust after pleasures that entice to but deceive them.

O God! from whom all blessings descend, whom the storms and the thunder obey, preserve us from error; deign to inform our minds; attach us to that Eternal Reason by which thou art guided and supported in the government of the world; that being ourselves honored, we may also honor thee, as becomes feeble and mortal beings, by

celebrating thy works in an uninterrupted hymn; for neither the inhabitant of earth, nor the inhabitant of heaven, can be engaged in a service more noble than that of celebrating the divine Mind who presides over nature.

Here is something venerable for its antiquity, it goes farther back than the Roman Catholic or Protestant churches, when viewed, as to the peculiar events which occasioned their distinctive appellations. Now it would be well that all the Roman Catholic and Protestant christian new Psalm-makers and singers, not having the fear of God, of the God of christians before their eyes, and being disturbers of the unity, peace and sanctity, of the universal apostolic church, and the most demented set of heretics, any where to be found, though some may be well-meaning in their heresy, being ill-informed, let them adopt the Psalmody, or what remains of it, of the ancient Pagan idolaters; for its Theology is equal if not superior to theirs, and better composition, and more ennobling sentiment is no where to be found. By pursuing this course at least, they would be keeping up the holy Catholic communion of saints between the Pagan idolaters of antiquity, and the christian idolaters of modern times.

And what shall I say as to other points? Circumstances compel me to pass on without further noticing them. As for you my friends, you do not prove yourselves to be like the men of that generation. You do not prove yourselves, the worthy sons of worthy sires. They were the subjects of honest christian policy, you of mean low anti-christian policy, unjust, inhuman and unchristian. Their souls burned with love to God, and love to man. From its impulse they acted, they may sometimes have erred in judgment, and acted wrong, but they were men of another spirit than those of this generation. They were sincere, sought the honor that cometh from God, disregarding that which comes from man, only in so far, as it was consistent with the genius of the true gospel of Christ, and could be used to promote his glory, and the good of his people, in the day of small things. O for the heroism that characterized them. The faith of God's elect, and the wisdom from above which guided them? One then would chase a thousand, and two would put ten thousand to flight.—They were inspired with the spirit of the Elijah's and others of antiquity, they were decided men, saying to the people, why halt ye between two opinions? If God be God, worship Him, if Baal, worship him. And ecclesiastically they would kill off by the thousand, many of the eighteen thousand clergy, the records of some of these Protestant Associations show, as to be claimed on their part in America. If all the false prophets among them were consigned to their proper owner; if Satan had his proportion of them, how many true prophets would be left? Judging by that word many are called but few chosen, ought not most of them to be thrown overboard out of the bark of the church as the mariners done with Jonah. If the Protestant churches had brought the principle of true Catholic christian unity, sanctity, Catholicism and apostolicism, on seceding from Rome, retained it as a fundamental and cementing principle, in the edifice she proposed erecting to the glory of God, she would not be so divided and powerless as she is this day. She would under Christ have a power, and exercise it in trying the spirits whether they be of God, of repressing heretics, and schismatics, and evil-doers. They would be able also to make the old Pope of Rome tremble on his throne, when he decreed any thing unrighteous, or, justified any enormity, but they will not do it by proceeding as they have been doing latterly.

Now Dear brethren, we have no objection that you perform the duty of Christ's disciples, to the fullest extent, if ye really be such, but that you should consider this your exclusive business in the circumstances of this case, is unreasonable unchristian and too assumptive to be tolerated. Are there not two parties to a controversy? Why then presume to call the controversy, as you do the Popish controversy? It is too assumptive to state premises, argue, draw conclusions and do the whole business yourselves, assuming at the outset what is to be considered as the matter in debate. Where is the justice, equity, logic, or christianity of such a case? Why organize associations to assist you in moving heaven and earth? Against the system of Popery, yourselves the subjects of it. What if you should be countermined by an association of Roman Catholics, as christian citizens of these United States? Are not their rights religiously and politically equal to yours? What would in all probability be the effect of agitation, proceeding from such organized bodies on the community generally? Would it be pacific, or lead to war? The attempt is to be dreaded, it is at least hazardous; may there never be occasion to have recourse *legi talionis*. Be it remembered, Roman Catholic American citizens were not the first to get up these ecclesiastical political clubs, and they consider it inconsistent with the principles and character of good Roman Catholic christian American citizens to have any concern in such confederacies. And may God in his infinite mercy power and goodness, long avert any calamity, or calamities, which might be the cause of compelling them to confederate, and stand for their lives, and their religion!

We object not to the agency of the Holy Spirit, and your dependence on him for assistance in a good cause, all this is good if the object was more general, and yourselves, together with the doctrines and practices of the system of Popery, of which you are in a high degree the subjects included. May God extend the aid of his Spirit both to you, and Roman Catholics; that as we form but one christian and political brotherhood in these United States: a state of good feeling and peace may always prevail in our midst. And that none may be found meriting the character, of troublers of our christian or political Israel? May there be glory to God in the Highest, and on our earth, peace and good will to and among men! Here let me recite a canon of a Council of the Church of Christ held at Eliberis in Spain in the time of the Emperor Constantine in the fourth century. The church being tolerant and christian decreed, "That if any man happen to be slain in the action of breaking down images, his name shall not be enrolled in the catalogue of martyrs, because it is not written in the history of the gospel, that the Apostles used any such form of reformation:" whereby they signify that by wholesome doctrine images should be cast out of the hearts of men, rather than broken with popular violence, and with the tumultuary attempts of private men.

N. This was decreed in reference to the images and idols of the Pagans. What admirable prudence! What christian clemency!—What a high degree of political and ecclesiastical tolerance, did these Fathers display? Was not their course the very best to overthrow idolatry, and promote christianity?

And now Dear christian brethren, there does not appear to be any thing more, of very great importance in your Constitution, to which our attention may be turned, that has not already been examined, in the few brief remarks made, *en passant*. If the foundation be defective and bad, can we expect the superstructure erected, to be good and

durable? When the floods come, and the storms beat hard, of which there are prognostics. What will its fate be? What the condition of those who have taken shelter in such a refuge of lies? We will not anticipate you in drawing conclusions, but leave you in the hands of a merciful God, to whom we commend you, and to the word of His grace, while it is yet to-day, the day of salvation, the time of preparation for danger. And may God in infinite mercy, wisdom, power, covenant love, and faithfulness, enable you all to commend, and betake yourselves to Him.

"God is our refuge and our strength,
In straits a present aid
Therefore, although the earth remove;
We will not be afraid."

Psalm 46, verse 1.

"The name of the Lord is a strong tower, to which the righteous run, and are safe." It has been so in past times of trouble and danger, may it prove to be so, in the troublous and perilous times, that are now come, and are yet to come.

Lest any of the younger Jehus of your Association, should through the intemperance of their anti-Papist zeal, be disposed to charge me, with infidelity, Popery or a love thereof, want of christian and gentlemanly courtesy, in overlooking what is said under your second article, respecting the more extensive circulation and study of the Holy Scriptures, among the destitute of all classes, especially among Papists; the introduction of the Bible into all schools as a class book. To distribute books, pamphlets, and Journals, &c. I would remark, zeal in a good cause is commendable, but I would ask if this matter be considered in its present relations and connections, does it prove the exercise of zeal, of holy christian zeal, according to knowledge? It is liable generally and particularly to the force of the preceding argument, and to most serious objections.

While we esteem the Holy Scriptures, as of inestimable value, of primary importance to every christian man; and rejoice in the free circulation, careful and devout reading and study of them, all action and management in this matter is to be in accordance with man's religious and civil rights. And we particularly object to it, when used under these most sanctimonious pretences, as a cover, for the entering wedge, which may issue in religious and civil strifes, divisions, blood, and arson in our American nation.

The wheels of your chariot, dragged heavily through the blood and gore of American citizens, in the city of brotherly love. It was seen moving along by the light of burning christian temples, and the glare of poor men's dwellings.

Query. Has God given a commission, to Protestant American heroes, to burn up the property and destroy the lives of their American fellow christians and fellow citizens? I think not. This lamentable occurrence should furnish Roman Catholics, as American christian citizens ground for serious reflection, as to their principles and practices. May the God of Heaven enlighten their minds fully in a knowledge of Christ's truths, and their duty! And may those who have conceived hostility towards them, be taught to moderate their unjust wrath, to cultivate a pacific, humane, equitable and tolerant state of mind, towards their neighbors and fellow citizens! May God enable the christians of this great nation, to love as brethern, of whatever denomination; and as fellow citizens to live in friendship and peace.

But it is a mystery to me how at least that portion of the brethren of your Association, who throw away a principal part of Holy Scripture, I allude to that part of it which God has given the church as the matter of her psalmody? How they can with consistency and decency make so great a stir, about foisting their Scriptures upon others?

I beseech you to turn aside the lawn of your sanctity, as I have done in reference to your whole scheme of defective Frenchified christianity, particularly for the benefit of the Papists; and you will be struck with astonishment, on seeing the image of your patron saints, the holy apostle St. Judas, suspended from the neck of the Protestant Association, (personified in some one of her Doctors declaiming against the system of Popery,) holding in his one hand a crucifix, and in the other a wax candle, while you are engaged in sacerdotal functions beside the altar of Cain, who killed his brother, for he was of that wicked one. The father of lies, and of all murderers.

May God who is a sun to enlighten, and a shield to protect, cover us with the shield of his peace, thereby affording American christians generally, and all American citizens, peace always, and by all means. At least among themselves, as composing but one christian and political brotherhood.

There is but one particular part of the system of Popery, and the principal proximate cause of greatest danger to the American churches and nation, and in reference to which every American christian minister, of all communions should preach, as it is the most dangerous and prominent part, of what my friends of the Protestant Association call the Popish controversy. But it is astonishing with some few exceptions, they maintain a death-like silence on the subject. It is American slavery.

Lest my work should be considered defective, on the Roman Catholic and Protestant Controversy, lest a charge of doing the Lord's work deceitfully, should be preferred against the humble author of these pages, you shall have my brief Sermon on this part of the Popish Controversy in conclusion, hoping that my christian friends, both Roman Catholic and Protestant may treat the subject in a more masterly manner, as no doubt thousands of them are more capable. May they all with unanimity rally around the Captain of salvation; behold him as the Ensign of the nations; and partake of that paternal celestial unction, which qualified Him to proclaim liberty to the captives.

If the Constitution of these United States of America admit and contain by implication, as a fact, the existence and ascendancy of the Holy Catholic and Apostolic principles of christianity, and if our religious and civil rights and blessings, are a consequence and effect of so good a cause, it follows, that liberty and its appendices, is the right of all men, white or black in our common country.

The existence of slavery therefore, affecting the negro portion of the human family, is inconsistent with the Constitution of the United States. It is a God-dishonoring sin, as existing in, and tolerated by the christian church, which professes to receive and be governed by one holy catholic and apostolic faith, delivered to her by her glorious head Christ Jesus. And if she does not receive, and act up to this faith, she is anti-christian, she is Popish.

And slavery is a political evil, as existing in, and tolerated by the State, i. e. these United States, viewed in their individual national capacity; being inconsistent with the primary and fundamental principles of the constitutional charter of this Republic.

As the case now stands, slavery is a national domestic institution,

recognized as in existence, and having its existence continued, by virtue of compromise on the part of the confederated States composing this Union. It arose from the necessity of the case, in the original arrangement. But that did not imply the holiness or justice or humanity of the institution of slavery, or that it should be of perpetual duration.

Is it not high time now, that the sin should be acknowledged and abandoned by the church? Acknowledged and abandoned by the State? And that the more noble fundamental principles of the Constitution of these United States, whether express or implied, should be predominant and triumphant; that our happy Union may be preserved and perpetuated; and that we as a free christian nation, may be a blessing to the ends of the earth. If this is not the case, the principal and noblest end of our national existence fails, and nationally we shew no gratitude to the God of nations; the God of the whole earth.

Slavery being a sin in its religious aspect;—and an evil in its political aspect. The church should be humbled before her God on account thereof, implore his presence and assistance, in order to the full performance of her duty, which most certainly is, to give up with the iniquity; or God will cast her off, give her up to her idols, as he did Ephraim of old.

And the State should approach this subject in the spirit of compromise to get rid of it as a political evil, as it was in that way, it had its existence acknowledged, and its continuance agreed to, though not with any intention, that it should be, *in perpetuitatem*.

This doctrine of unity, sanctity, catholicity and apostolicism, in faith and holy practice, is not a theological abstraction, considered in relation to Christ's Church in the world, or in these United States. But a doctrine delivered in Divine Revelation both express and implied; and intended to be practically operative on our hearts. Is it not implied in the gracious promise of God, that the heathen shall be Christ's inheritance, and the uttermost ends of the earth his possession? and in that consolatory declaration "The kingdoms of this world are become the kingdoms of our God, and of his Christ?" It will be so, as to this nation sooner or later, and then slavery will be no more. It will be effected in despite of the will or power of man, in a pacific manner, or if not differently. And who will contend, who will stand, when God arises terribly to judge the nations of the earth?

ERRATA.

Page 6, 2nd line from top, after of, add *Pittsburgh and*.
Page 10, 12th line from top, read *their*, for these.
Page 18, 26th line from top, add 2.
Page 18, 11th line from bottom, add 3.
Page 23, 25th line from bottom, for *Signum*, read *Signo*.
Page 24, 9th do. do. do. after is, add *of*.
Page 24, last line, for, and fully, read, *and used fully*.
Page 26, 22d line, for number, read *member*.
Page 35, line 30, for, they will approve it well, read, *thy righteous law, approves it well*.

TO THE PUBLIC.

The Author has no apology to offer for presuming to present these pages to his American fellow christians and fellow citizens, but that he has complied with their call, for their publication. And he hereby presents his thanks to them, for the generous manner, in which they have sustained him, according to their promise, in putting them to press. He hopes they may be as pleasing and instructive now when printed, as they appeared to be, when first recited in their hearing.

HUGH KIRKLAND.

Pittsburgh, June 4, 1845.

17 Feb. 1860



